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Understanding Youth

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(Concluded from the October issue)

II. ITS VALUE AND POSSIBILITY

WHEN Hamlet hands a wind instrument to the spying Guildenstern with the invitation to play, the latter protests his inability. Thereupon Hamlet says:¹³

Why, look you now, how unworthy a thing you make of me! You would play upon me; you would seem to know my stops; you would pluck out the heart of my mystery; you would sound me from my lowest note to the top of my compass; and there is music, excellent voice, in this little organ; yet cannot you make it speak. 'Sblood, do you think I am easier to be played upon than a pipe?

This passage might well be prefixed to every volume dealing with adolescence, for each one either states or implies that guidance of youth is impossible without understanding. As a matter of fact, it is even more necessary than the knowledge of a musical instrument, seeing that the soul of the adolescent is much more delicate, and far more precious. There are many varieties of musical instruments, and individual ones of the same type vary somewhat; but what is this in comparison with the boundless variety of human personalities? If an instrument is affected by the weather, how much more is the human personality affected by the storms of mental conflict, the heat of emotion, the clammy fog of bitterness or despondency! Therefore if we would evoke the music that is latent in the souls of youth, we must take care lest our lack of skill or our clumsiness render these delicate instruments dumb or discordant forever.

It would be going too far to say that every instance of failure to understand has such dire results, but the danger is there. Thinking, however, of the desirability of understanding, rather than of its absolute necessity, the value of this function becomes evident when we consider the relationship of understanding to the educative process.

Youth's desire for independence, its new consciousness of self, its desire "to amount to something," offer opportunity for guidance, especially moral guidance. Even if considerable vanity or pride is present, the fundamental energy needs to be directed, not stifled.

In a beautiful passage St. Augustine shows by the example of Moses and St. Paul the energy and zeal that underlie even their crimes. The same violent energy and

sense of justice that caused Moses to kill the Egyptian persecutor later made him the strong leader of the Chosen People. The zeal for tradition which caused Saul to persecute the Christians, thinking thereby to serve God, was turned by God Himself into Paul's zeal for spreading the Faith. St. Augustine compares their misdeeds to a rank growth of weeds indicating the fertility of the soil, and he concludes: "The fault must be rooted out, but the noble soul must be prepared for the growth of virtues as the soul is prepared to produce fruit."¹⁴

Only the youth with a realization of self can be pure and strong; only the girl who is conscious of her personality is protected against seductive flattery or the desire to please at any cost. The youth of both sexes must be taught how to direct the impulse of self-assertion into proper channels. This means keeping the matter constantly before the minds of youth, and that in turn demands that the teacher be able to recognize this impulse to self-assertion in all its various disguises.

One of the characteristics of adolescence which is of prime importance is its idealism. It is so marked at this stage of development that we might say normal adolescence is synonymous with great enthusiasm. It is true there are defects: shallowness, inconstancy, stopping with externals, an overemphasis of feeling at the expense of reason. But here, too, education has the duty of directing this idealism to worthy ideals and attaching enthusiasm to things of real and permanent value. To do this it is necessary that the individual be known and understood in his own ideals.

In the training of the will, motives are all-important. Youth begins to be open to higher abstract motives. But just as human beings do not leap suddenly from childhood to maturity, so the change from the motives of childhood to the highest abstract motives is not made at a bound. In order to bridge the gap, it is necessary to offer goals that begin with something to be realized here and now, and continue to set goals that are further off and more difficult, so that youth shall gain them one by one. Now, in order to do this, it is necessary to know the values and interests of youth, not only of youth in general, but also of the specific adolescent in question. For ideals and goals are made from the interests of youth, and effective motives are nothing more than a personal conviction of values. When the teacher knows exactly what has value in the

¹³Hamlet, iii, 2.

¹⁴Contra Faustum Manichaeum, 22, 70.

mind of the individual adolescent, then and then only can he suggest effective motives.

In connection with the subject of motives, we must not overlook the relation between understanding of youth and the teacher's own personal motives. The desire to understand can be incorporated into the teacher's hierarchy of motives. Any success in understanding can give joy to the teacher and develop an enthusiasm that lifts his work from a humdrum chore to an all-absorbing and soul-satisfying career.

The value of understanding is further shown by its effects in the pupil. Many emotional conflicts can be foreseen and prevented by one who has a deep understanding of the individual; or those which are not entirely preventable, youth can be prepared, so that when the conflict comes he will not feel so absolutely helpless. Lack of confidence then gives way to self-confidence; the crises of youth are felt less keenly and pass with little disturbance. Great efforts become possible to the pupil, so that he can grow into an independent personality as he should. But in the absence of understanding youth may withdraw into itself, or become still more sad and desolate than usual, or even develop an acute case of stubbornness or rebellion.

Acquiring Understanding

If understanding be so desirable, we are naturally interested in methods of acquiring it. The first question that arises is whether it can actually be acquired by conscious effort, or whether it is a matter of innate ability. There can be little doubt that some are naturally better predisposed toward understanding than others. But who shall say how much of actual skill in understanding is due to original ability and how much to efforts at improving that ability? There are certainly methods that help; there are also hindrances.

1. *Study.* It has been said that there are no specific psychological principles applicable to the adolescent period, but that there are certain physiological factors and psychological situations that are met more frequently here than at any other time during the individual's life journey.¹⁵ This indicates the double field of necessary study: general psychology and the psychology of adolescence. Whatever the teacher's original ability to understand youth, it is not difficult to see that a comprehensive knowledge of psychology with special reference to adolescence can be of greater value.

In this study, however, there are certain hindrances that should be kept in mind. When youth is said to be full of contradictions, we are tempted to say that the same is true of the interpreters of youth. Brooks has pointed out the conflicting array of statements on mental development in adolescence;¹⁶ the same may be said of other phases. The disagreement is not so much in the observable facts as in their interpretation. Quite apart from the vagaries of the psychoanalysts and behaviorists, we can readily understand that the basic philosophy of the authors influences their interpretations, particularly when there is question of ends or purposes. The materialistic philosophy of many modern writers makes much of their discussion inadequate; they have, for example, nothing to offer youth as motives beyond the natural ones of social approval or custom. This inadequacy must be supplied by the supernatural viewpoint.¹⁷

Human beings are more affected by the concrete than by the abstract. In consequence, there is a great interest

in the "case studies" mentioned in the literature. As illustrations of abstract ideas, these case studies are indeed useful; but they can be perverted from their lawful purpose. Even if one does not go to the extreme of seeking in the literature for an identical case when confronted with an adolescent problem, there is still the danger of considering these cases as types. Rating scales and behavior tests may further induce the danger of setting up rigid classifications of types and then assigning individuals to some such type on the basis of superficial similarity. Perhaps we can be deterred from this malpractice by the caustic statement of Leonard Bacon:¹⁸

He said she was a type. Beware of him
Who says that anybody is a type
Of anything. It means his sight is dim
And all the fruitage of his mind unripe.

2. *Experience.* Just as understanding is more than mere knowledge or comprehension, so the acquisition of understanding demands more than study. Mastering the literature must go hand in hand with experience. It is not enough for the teacher to have had the same difficulties now confronting his pupils. If the past is to be of any help, the teacher must be able and willing to recall it. But it is neither necessary nor possible that the teacher have gone through all the experiences of youth. One of the most helpful recollections is that of having been understood, or not understood; this is most conducive to the needed sympathy and kindness.

3. *Contact with youth.* Many of the writers on adolescence are professionals whose activities have brought them in contact almost exclusively with abnormal cases. This causes them to represent youth as though it were always abnormal. Of this Dr. Thom says:¹⁹

In their interest in working with this group, they have been inclined to analyze the primary make-up of these poorly adjusted adolescents, selecting every problem and every deviation from the so-called "normal," and to combine these findings into a description which they then regard as characteristic of all adolescents but which actually represents nothing at all, being characteristic neither of adolescents as a group nor of any particular adolescent who may be maladjusted. This is one of the dangers of too high specialization, too broad generalization, and, last and most important, too little association with the great masses of people who make up human society.

"Too little association" is rectified by actual contact with normal youth. Study and observation might well alternate; it is a decided advantage, after having dealt for some time with youth, to study again, or study further, the literature on adolescence. What formerly seemed so abstract becomes very actual when the teacher remembers real cases.

The unwary might think that the best way of "staying young" is the constant contact with youth. But this is an error. There is nothing so exhausting, so deadening, as being constantly at the service of youth. The teacher is continually giving, never receiving. But the teacher must be mentally fresh and enthusiastic to inspire youth. Therefore it will be necessary to retain one's mental vigor, or regain it, by withdrawal into the realm of thought and interests too mature for youth. The very existence of a wide range of other interests in the teacher is a great help, for it supplies new material to propose to the enthusiasm of youth.

4. *The will to understand.* Perhaps the most important of all factors is the teacher's earnest desire to understand youth. Without this desire it is difficult to see how any effort in that direction will be made. On the other hand, the sincere will to understand can go far toward supplying

¹⁵D. A. Thom, *Normal Youth and Its Everyday Problems* (New York: Appleton, 1932), p. 10.

¹⁶F. D. Brooks, *The Psychology of Adolescence* (New York: Houghton Mifflin, 1929), pp. 59-60.

¹⁷This has been admirably accomplished by Father R. McCarthy in his *Training the Adolescent* (Milwaukee: Bruce, 1934).

¹⁸L. Bacon, *Ph.D.'s* (New York: Harper, 1925), p. 11.

¹⁹D. A. Thom, *Giving the Adolescent* (U. S. Children's Bureau Publication No. 225, 1933), p. 4.

deficiencies. Sometimes there seem to be great obstacles. When the teacher then, even with the best of efforts, fails in his attempts, his good will shows in his actions, and youth is grateful. It is not an exaggeration to say that the only thing which will take the place of actual understanding is the sincere will to understand.

Helps and Hindrances

The age and sex of the teacher seem to present no insurmountable obstacle, for we know from actual cases that all ages and both sexes are represented among those who show a great understanding. It might seem, indeed, that those who have but recently experienced in their own lives the difficulties of adolescence would have a decided advantage. But actually this is not the case. The rapid changes in youth leave little trace in the memory, and unpleasant experiences particularly are quickly forgotten. On the other hand, those just past the growing-up period are still too close to the whole matter that is remembered to view it objectively enough; they have not acquired the distance and the wider experience necessary to see the whole situation in its proper perspective.

Is the religious state a hindrance? When Gladys in her boarding-school violates the regulations and is called to account, she may say: "The Sisters don't understand us. How could they? *What do they know of life?*" This may sound plausible to some, but a little analysis will reveal the fallacy. It may actually be that a Sister fails to understand; but it does not follow that this is due to the religious state. Understanding is not synonymous with approbation; nor is it necessary for understanding to have actually gone through identical experiences. If this be true, what is there in the religious state as such that prohibits understanding? The religious life rather offers opportunities. For by its very nature it fosters introspection, the examination of one's interests, desires, and motives. This observation of self can contribute very much to the understanding of mental mechanisms in others. It would seem that when Gladys says she is not understood she may be correct; but when she adds that the cause is the religious state she is simply grasping at the first thing that suggests itself as cause, without justification. Such an idea may unfortunately be confirmed by those who should know better, when in an ill-advised moment they are too ready to agree that a religious cannot possibly understand. An adolescent can scarcely be blamed for this opinion; but what of the adults who confirm it?

There are, however, attitudes or actions on the part of teachers which are obstacles to understanding. Failure to take adolescents seriously, or continuing to treat them as children, are great hindrances. The same is to be said of prejudice, or snap judgment passed upon them. Not having time for youth is likewise an obstacle, whether there actually be lack of time because of the burden of duties, or whether the teacher have no time for them simply because of lack of interest or good will.

On the part of the pupil perhaps the greatest hindrance is the reserve of secretiveness of youth. Some are naturally shy, others become secretive as a result of injustice, real or fancied, suffered at home or in school. Even without any injustice the awe of authority alone may make them re-



Sacred Conversations — An Altarpiece in the Basilica of St. Boniface in Munich by Heinrich von Hess — The saints are the patrons of the family of King Louis I. At the right of Mary's throne are St. Alexander and St. Odo of Cluny. Before the throne are St. Hildegard and St. Matilda. The bishop in the left foreground is St. Maximilian. Standing at his left is St. Adelgundis. The bishop in the left background is St. Adelbert, and on the extreme left is St. Leopold.

served. Then there is the further fact that youth does not know itself and cannot reveal itself, particularly if there be a feeling of shame at revealing deep longings and interests. Nor may we overlook the fact that jealousy of other adolescents can play a prominent part. If another seems to have the teacher's confidence and understanding, this can be unjustly interpreted as favoritism, and in revolt youth withdraws within itself.

From all this it might appear that there are so many obstacles to understanding that it is practically impossible. As a matter of fact, the complete understanding which youth craves is impossible. We cannot completely understand ourselves, not to speak of others. But it is a consoling fact that while youth demands complete understanding it is actually content with a partial understanding, and even the good will of the teacher is sometimes ac-

cepted as a substitute. No matter what the degree, as youth matures it gradually realizes that this, too, was one of those ideals which cannot be perfectly realized. By that time, the greatest need for understanding is past.

It would be a mistake for the teacher to take the attitude that since complete understanding is impossible attempts to make progress in it are so much wasted effort. Considering the good to be gained, any amount of under-

standing which can be acquired is of inestimable value.

"There is much music, excellent voice, in this little organ," said Hamlet, "yet cannot you make it speak." We laugh at the advertisements that promise to teach us to play a musical instrument "in ten easy lessons." But are we perhaps attempting to play upon those more delicate instruments, the souls of youth, without any great skill and with little effort to acquire it?

The Ideal Attitude of the Religious Teacher Toward Her Pupils

Sister M. Borromeo, S.S.J.

Editor's Note. This is a gentle reminder of the right attitude for the teacher in the classroom. It is printed "lest we forget." It is a very good examination of pedagogical conscience.

ALTHOUGH the principles herein put forth are applicable to all teachers and to pupils, from primary grade to college, nevertheless in certain details the writer has confined herself to the discussion of the attitude of the high-school teacher toward her pupils, chiefly high-school girls.

In the earnest striving for the noblest and best in life, if the religious teacher cannot realize the ideal, she must idealize the real. Doubtless every Catholic instructor has learned and lived the truth of that statement. Every Sister teacher knows that so long as she will walk this earth, brushing elbows with her fellow men, just so long will it be her sacred duty to idealize the real; that is, to make the best and the most of the stern realities of life, to meet life's emergencies with the optimism of the saints, to solve the social, religious, and intellectual problems assigned her by the Omnipotent Teacher in the school of human experience. God knows, and we know too, that those problems are many, real, and varied.

What is the ideal attitude of the religious teacher toward her pupils? Her attitude will be ideal only when it can be said of her as is said of the Church: "She is one, holy, catholic, and apostolic."

Yes, the religious teacher must be one in precept and practice, one in character and disposition, one with her pupils, and, above all, one with Christ, the Master Teacher of mankind. Let not the life of the religious teacher belie her words. All her teaching efforts will be vain if, in her general attitude, she gives students the slightest reason to suspect that their teacher is trying to inculcate principles which enter not into her own daily life; in other words, that she does not always "practice what she preaches." Her pupils will very soon detect the flaw in her double code of ethics. They will see that in precept their teacher poses as one character, while in practice she is another. In their eyes her life is a glaring inconsistency.

If the religious teacher hopes ever to educate her pupils to self-control, to respect for authority, to personal holiness, she first must be a living object lesson in those virtues. She must possess at all times poise—physical, mental, and spiritual. She must manifest on all occasions an evenness of temper, a oneness of purpose, a simplicity of word and manner characteristic of every truly educated person.

Do teachers really want to know what their pupils go out to see in them, "a reed shaken by the wind" or "a prophet" consistent in precept and practice? Let them put themselves to the test, not necessarily self-introspection, examination of conscience. Just let the conscientious religious instructor listen to the casual remarks of students: "I wonder if Sister is in good humor today. Yesterday she surely got on my nerves." "What's happened? Sister won't speak to me." "I just don't understand. Sometimes I'm all right. Again I'm all wrong. We can't get along," etc., *ad infinitum*.

Very often a tuning-in on such a broadcast reveals to the teacher the ugly fact that she lacks simplicity, consistency of character and disposition. She learns that she is a conundrum to her charges, that for them her disposition is a sort of weather-vane. She is of the Dr. Jekyll and Mr. Hyde type of individual—a double personality. This is a painful revelation, indeed, but a salutary admonition to the religious teacher ever to be herself—simple, sensible, and sincere in thought, word, and deed.

Consistency of precept and practice, of character and disposition in the teacher begets in the mind and heart of the pupil a genuine trustfulness, a confidence that goes far in the establishment of the ideal relation between them, which relation is the facsimile of that between the ideal Christian mother and her child.

The religious teacher must be one with her pupils. Yes, one with them but not one of them. As their spiritual mother she must make her sacred charges feel that she has their best interests at heart, that her sole purpose in their regard is to make them happy in the life and service of God and their neighbor. They should realize, as most students do, that by special appointment of Divine Providence their teacher is their counselor and guide along the highways of life; that she is with them to lend assistance in the solutions of their life problems. For them she is a bureau of information in matters social, spiritual, and intellectual.

Students of today take it for granted that their Sister teacher can and will answer their every question even in matters of which, they are certain, she has no experimental knowledge.

More than ever before in history, has it become necessary for the religious teacher to be well informed on questions of vital importance to the young. Spiritual bureaus of information are the crying need of the hour. Where shall they be found? The catechism, the Sunday

sermon, an occasional mission in the parish church will not suffice today. Oh, yes, they did serve the purpose when Sister Teacher was a young lady. Not so now. To the religious teacher are the youth of today appealing for spiritual information. The Sisters, by virtue of their religious vocation and teaching profession, are expected to guide, counsel, and guard their precious charges from the sinister influence of agnostic, materialistic, atheistic, and all other "sticky" teachings of Godless educators.

The influence of a good religious is a soothing antidote to the poison of neo-paganism and its false philosophy. A Sister's jurisdiction may be bounded by the four walls of her classroom, but who or what can set limits to her influence? That is too far-reaching for such. It permeates the home and environment of her pupils; it finds its way into their pleasure haunts, their social activities; it searches their hearts and delves into the deep secrets of their very souls.

Because of her lively interest in all that concerns them, because of her far-reaching influence, students recognize in their teacher a broad-minded, sympathetic friend, a spiritual mother with an understanding heart. When they come to her with implicit faith and confidence in her power and willingness to disentangle social snarls; when they ask questions which they would reluctantly ask even in the tribunal of penance, far be it from her to give the impression that she would prefer not to speak on such subjects as keeping company, love, and marriage. On the contrary, let her receive them kindly and thank God that her pupils have such candor and know to whom to go for advice.

Undoubtedly, the time is passed when it was deemed improper for a student to discuss with a religious, any vocation other than the religious state. For teachers of the present generation, it has become a divinely assigned duty to instruct the individual who seeks counsel along those lines. After all, is that not vocational guidance in the strict sense of the word? And who is better qualified for the task than the religious teacher? Yes, qualified she must be, but how? The answer to that question is: She must possess the second mark of the Church: she must be holy.

In this era of specialization and standardization there is a tendency to overemphasize the intellectual side of education and to underestimate the spiritual side, the most important. We need not wonder at the situation. Any teacher is less likely to slight the intellectual side of her own education and that of her students because there are so many external reminders of its importance. State boards of education, state requirements for both teachers and students, school supervisors, courses of study, plans and methods, the possibility of losing one's job if she shirks or is in the slightest degree behind the times—all these "check-ups" keep any live teacher on her tiptoes. We know that every Sister teacher is up and doing in these respects; it is imperative that she be so.

The training of the intellect, important as it may be, is not the most sacred duty of the teacher. Every religious teacher should be mindful of the fact that "The soul of education is the education of the soul."

Personal holiness, therefore, deep spirituality, union with Christ—these are the marks of the religious teacher whose attitude toward her pupils is ideal. It is just in this particular that she proves herself to be an educator of souls and not merely a brilliant professor in her major subject. Consciously or unconsciously, the fervent religious teacher lets "her light shine before men." Pupils appreciate the fact that their instructor regards herself and them as living temples of the Holy Ghost. They know,

therefore, that she has the deepest reverence for their personality and, in return, hold her in highest esteem. They do not resent her corrections, her admonitions, for they understand that as Christ banished from the temple those who were desecrating it, so she, *alter Christus*, must drive from their souls aught that would profane them.

Holiness is contagious. Pupils of a deeply spiritual teacher soon learn to love, appreciate, and practice that which they esteem as most beautiful and sublime in the life of the fervent religious. They, too, learn to spiritualize their every thought, word, and work. They have been influenced not so much by what "Sister" says and does as by what she truly is.

That great thought, "I am an educator of souls, the guardian of the living temples of God," determines the religious teacher's attitude toward her pupils. With that thought ever before her mind's eye, how can she be anything else but catholic? Indeed, the genuine educator of souls possesses the universality of the Church. Immaterial to her whether her pupils be rich or poor, bright or dull, white or black. Does she inquire into their nationality? No, not she. She is far too catholic for such partisan sentiments. Yes, the religious teacher is catholic in the best sense of the word. Her pupils are her sacred charges, temples of the living God, and that is sufficient reason for giving them the best that is in her. Away, then, with prejudice! Away with partiality, particular friendships, catering to the rich minority!

The religious teacher is apostolic. Like Christ's Apostles and in His Holy Name she "goes forth and teaches all nations." In her apostolic zeal she leaves nothing undone to establish His kingdom in the hearts of the young. "Salt of the earth," she preserves them from moral corruption and, "good shepherd" that she is, leads her flock into paths of righteous living for the honor and glory of God.

Such is a Sister's conception of the ideal attitude of the religious teacher toward her pupils. Ideal it will be if she is one in precept and practice; holy in her everyday life; catholic, in being "all things to all men"; apostolic in her zeal for the salvation of souls.



INTERPRETING SCHOOLS TO PUBLIC

"Our children have been our best interpreters to the public of what we have been trying to accomplish," said Superintendent Hartwell, of Buffalo, N. Y., at the February, 1935, N.E.A. meeting. He then mentioned "a very considerable amount of effective work . . . in bringing to public attention through local news columns the purpose and accomplishments of the schools."

"In addition to all of this," he said, "there are the increasing number of occasions when the superintendent, principals, and the teachers have opportunity to speak directly to the parents of their pupils. I wish that these opportunities were always utilized to their fullest. The spoken word is still supreme. Face to face the administrators of our school system should tell the public frankly, honestly, and in simple terms what it is that the school is endeavoring to accomplish, the means that are employed, and the ways in which the citizens generally can co-operate."

"Last year at our annual 'Parents' Night' for high schools, twelve thousand fathers and mothers gathered at the various secondary schools of the city for no other purpose than to meet the teachers of their children and to listen to the principal of the school in a presentation of what the home could do to help in the joint problem of bringing up a generation of young people equipped for useful and happy living. On this occasion no principal talked about motivation or the integration of the curriculum. He talked chiefly about the desirable attitudes of mind and habits of work which the schools were endeavoring to instill in the pupils attending. The importance of daily preparation of work was emphasized, the necessity for daily home preparation was stressed, and the desirability of keeping school nights free for the purposes of work was explained. The results of this cumulative drive have been extremely gratifying."

Methods of Art Teaching for Upper Grades

H. Francis James, M.A.

Editor's Note. This is the last of a series of articles which have appeared under the caption "Methods of Art Teaching for the Upper Grades" during the past two years, and it is hoped sincerely that they may have simplified to a certain extent the applying of art principles to the teaching of drawing. Since the writer was instrumental in preparing the *Courses of Study in Drawing and Applied Art* (with the collaboration of able teachers) for the Archdiocese of Chicago, and since these articles have been based upon that book as well as upon the *Practical Drawing Correlated Art Edition*, it may be safely assumed that the author has cleared away the misconception that it requires special talent or unusual skill to teach children to graphically express themselves.

NOVEMBER is a month of Thanksgiving, and the objective of this month's work should be, as stated in the above-mentioned manual, "To provide the child an opportunity for free expression of thankfulness through illustration and mottoes depicting good arrangement in letter and design." Another way to state the objective: To emphasize visual introspection and thankfulness for God's bounteous gifts. So many stereotyped problems have been given to pupils that they have not had the opportunity to think out for themselves some way to become cognizant of the real meaning of Thanksgiving Day. I would make it a personal problem — one that would be answered differently by each child — and so we would receive to a certain extent the spontaneous naïve

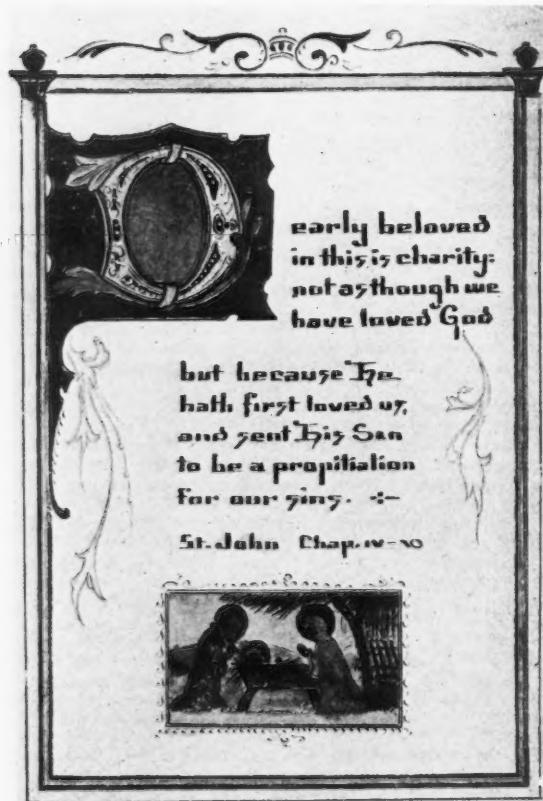


Fig. 2. An art student's work done on paper given an antique appearance. The lettering was done in black, with illustrations in gold and colors.

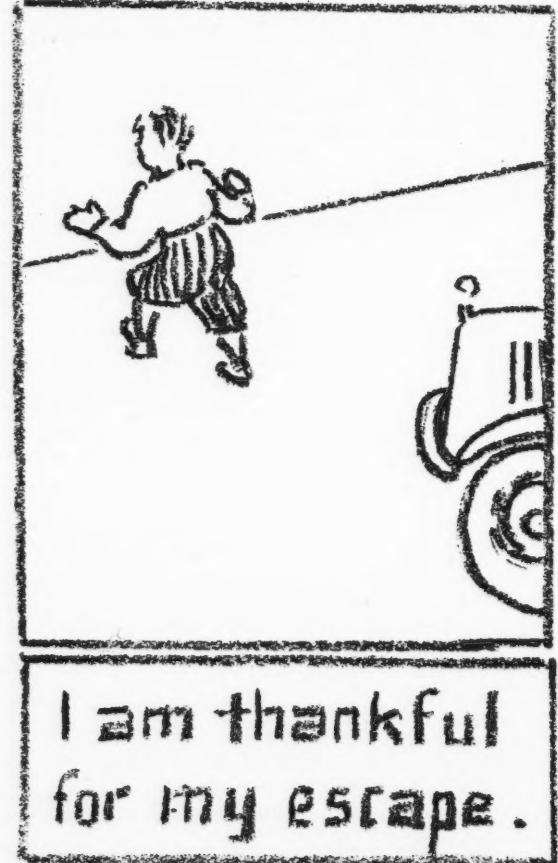


Fig. 1. Illustrating a Child's Experience.

expression of something that child visualizes. For instance, I would ask the children to think over all the events of the past year and make a note of just what they should be particularly thankful for. Perhaps one parent was ill and recovered; perhaps they were almost run over by some automobile, or were injured as a result of an accident and recovered; perhaps they found work on Saturdays and thus were enabled to save money and buy their own clothes. The response to this sort of exercise will be so varied and intriguing that it will not seem like work neither for the child nor for the teacher. Figure 1 illustrates such a problem by the means of a figure drawing. An expression of thanksgiving should be printed under the drawing, and, of course, color may also be applied.

A Thanksgiving motto card such as suggested on page 78 in the *Course of Study in Drawing and Applied Art* for the Archdiocese of Chicago is a splendid exercise. Take, for instance: "Nothing reveals a man's character more surely than gratitude." This printing should be made with a lettering pen, or, better yet, with a flat stick actually made by the pupil. A match can easily be whittled to a flat edge like a chisel, and makes a wonderful pen for

simple hand lettering. It would be well to explain how the monks in the olden times made their own pens in such a manner and carefully and patiently worked out the beautiful illuminated manuscripts illustrating the Bible. (Figure 3.)

Figure 2 shows an example of a teacher's interpretation of such an exercise. Notice how simple the letters are, and how the little drawing at the bottom enriches the whole conception. An easy way to obtain a result that resembles the age and character of these illuminated manuscripts is to have the children provide themselves with ordinary manila paper (size 9 by 12 or 12 by 18) and after submerging the sheet in a pan of water, take it out carefully and crush it thoroughly as one would if one were to throw it in the waste-paper basket; then open the sheet carefully and dry and press it between sheets of blotting paper. The sheet will then have the appearance of an old, old piece of hand-made paper. If one wishes, one may dip the paper in a bowl of water in which one has placed tea leaves or stale coffee, and this gives a strange yellow or light-tan color to the paper. The edges at the sides or just at the bottom may be given a deckled or ragged effect by folding the paper, moistening it, and tearing it by hand.

An exercise which has appealed to me always (in that it embodies animals and even trees with human attributes) is the illustration of these animals or trees seemingly expressing thankfulness, or by their philosophy subtly implying a moral which children would understand. The other day I was handed a little storybook entitled *Tales from Story-Town*, and I was asked to illustrate some story on the blackboard. I opened the book at random, and came, as a pure coincidence, to "Two Men and a Tree." The story told how two men sat down to rest in the shade of a tree. One man said, "This tree is no good. It has no

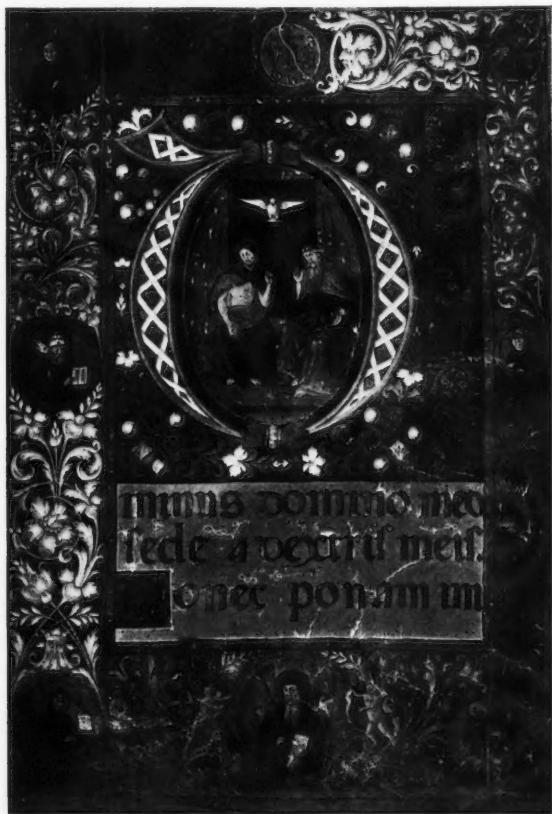


Fig. 3. From a colored photograph from the Museo Dis Marco.

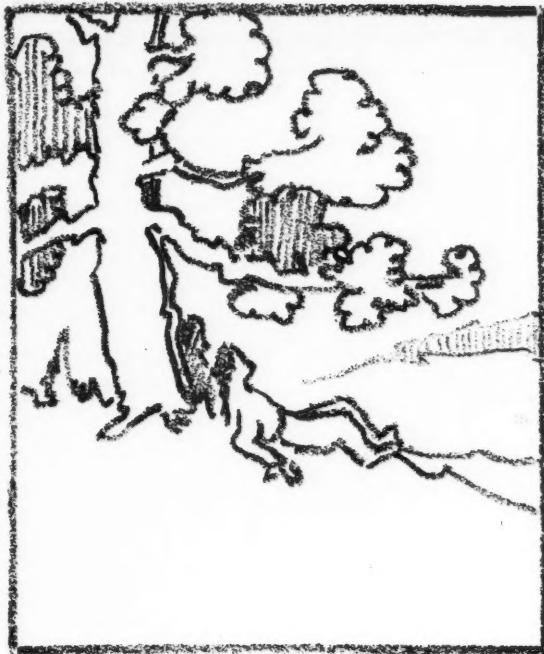


Fig. 4. Illustrating "Two Men and a Tree."

fruit." The tree, hearing him, said: "O Mr. Man! How can you say that? I am good for shade."

Figure 4 shows how I illustrated this story which is, of course, intended for the lower grades. Many stories may be dramatized in the same manner. For instance, let us take the poem, by Joyce Kilmer, "Trees." The branches of this old oak tree may be made to look like arms terminating in hands uplifted in prayer; even the roots can be drawn as though they hugged and pressed the earth.

In conclusion I would say: use the *Course of Study in Drawing and Applied Art* as a guide from day to day, and even in a like manner refer and have the children refer to the *Practical Drawing Correlated Art Edition* for technique and inspiration. However, use your imaginations (which all good teachers have) and try in every way to have the pupils interject their own personalities into their drawing exercises, and have them visualize all their lessons — history, geography, or reading — and illustrate these lessons.



BEGINNINGS OF DIOCESAN ADMINISTRATION

The first diocesan school board to be organized in the United States was that of the Diocese of Philadelphia under Bishop Neumann who in 1852 instituted a "Central Board of Education." The presiding officer was the bishop himself and the membership included the pastors and two lay representatives of each of the local parishes.

The origin of the office of Diocesan Superintendent of Schools has been traced to 1888, when the Board of School Examiners in the Archdiocese of New York found that they "could not spare sufficient time from their other duties to visit and inspect the various schools of the city," and accordingly appointed Rev. Dr. William Degman to be their representative.

ETHICS NOT ENOUGH

Ethical training can at best but produce a refined paganism. It can never be a substitute for moral principles. Moral principles cannot exist without dogmatic truth, and dogmatic truth cannot exist without God, so there can be no morality without God and hence no truth, no real training, without God. There is no logic in any other concept of education. — Rev. M. A. Reilly.

The Daily Spiritual Exhortation

Roland J. Bouthillier

. . . Whilst we have time, let us work good to all men, but especially to those who are of the household of the Faith.
(Gal. vi. 10)

A DAILY moral instruction written in a sentence on the blackboard and explained to the pupils is a practice of the Brothers of the Christian Instruction, which has proved highly successful in religious and character instruction. The short talk urges the pupils to direct their work to a supernatural end. It strikes the keynote for the day's work and creates an atmosphere of sympathy in the classroom. The pupils are thus introduced to a short daily meditation, the fruit of which may become a vocation to the priesthood, the religious life, or the lay apostolate.

Before attempting suggestions in this field, it must be made clear to everyone that it would be a very serious error to cause this short meditation to degenerate into a tedious sermon repeated every morning. It is a fact that some verbose teachers cannot be concise and clear in the development of a thought. They hop from one idea to another, incoherently repeat themselves, and while away precious time, and when their prolix speech is finished, they would be unable to state exactly what they intended to say. This moral talk should, by no means, exceed five minutes. Pupils of any age will readily lend their attention for such a short time and the teacher may reap immense profit if he is prepared and interesting.

Influence of This Exhortation

Every morning, while explaining a moral thought, the teacher speaks to souls to make them happy and elevate them to God. But in order to reach such a result, his exhortations must differ, both in accent and in character from the ordinary lessons. By his daily morning talk, the teacher enlightens the intelligence of his pupils, moves their heart, and determines their will concerning their duties toward God, their neighbor, and themselves. Next to example, no exterior factor can more efficaciously influence the will than speech.

Conditions of Success

A. Conviction

It is a moral thought explained as a routine item of the day's program that shall produce such happy effects. A teacher who coldly recites banalities and speaks without eagerness shall never find his way to his pupils' hearts. They are moved only by the communicative enthusiasm of a generous heart imbued with the doctrine he preaches. A strong personal conviction is, therefore, the prime condition of success. A second condition is a serious preparation.

B. Preparation

Preparation may be considered as remote and immediate. Both are necessary. If a teacher intends to moralize without the sound background of a remote preparation he may succeed well for a time, but the day will soon dawn when he will be at his wit's end to find out new and interesting applications. On the other hand, if another teacher well versed in theological and moral matters relies solely on his knowledge to deliver extemporaneous exhortations, he will soon be addressing the walls either because he utters incoherent sentences, or else because he does not adapt his talk to the intellectual range of his listeners and bores them with his profound doctrine. And, in both cases, what shall be the results of the possible errors which escape unprepared lips?

Remote Preparation. Remote preparation consists in the study of psychology applied to education and in the thoughtful reading of spiritual and pedagogical books treating of the formation of youth.

In the matter of education, most of the failures may be attributed to the ignorance or to the erroneous applications of the laws on which rests the psychological life of the child.

The teachers really convinced of the importance of their mission must, therefore, constantly renew or rather increase their knowledge of this subject. A deeper study of philosophy will give them the faculty of touching the heart and strengthening the will of children.

The heedful reading of spiritual works will supply the doctrine necessary to feed these instructions. And, by the way, should not the names of Catholic teachers be found on the subscribers' list of such a wonderful recent organization as the Spiritual Book Club? When one periodically receives and attentively reads a basic work on Catholic doctrine, hand-picked among hundreds of similar writings by competent judges, he becomes impregnated with Catholic ideas which he can easily and fruitfully sow in his class by adapting them to his auditors. The Gospel, the Bible, the lives of the Saints and commentaries of the same are wells of examples and applications from which a zealous teacher will derive important lessons, but more of this later.

Lastly, several teachers (lay teachers are here referred to) have acquired the pious custom of a daily meditation; they could, with profitable results, expound a thought or other of their spiritual intercourse with God if the subject matter is appropriate.

Immediate Preparation. An immediate preparation is no less necessary than a remote preparation. To choose a thought, to write it conspicuously on the board, then to rely on the inspiration of the moment to develop it would be temerity. Improvisation is not an innate gift. Would-be improvisers are people who have thought and rethought by themselves what they apparently extemporize. The celebrated Berryer tells us: "Do you know the secret of improvisers? Well, they never improvise!"

Although it may seem a very simple thing, the development of a moral thought involves a whole program: one must say things which are exact, practical, substantial, interesting, and appropriate to the listeners. Undoubtedly, the best way to succeed in this practice is to write out fully each instruction. If he is careful to keep his developed thoughts, the teacher will soon possess a useful thesaurus which he will improve every year or adapt to the different classes of pupils he shall meet. If he lacks sufficient time to compose an instruction each day at the beginning of his career, he should at least jot down his ideas under the form of a synoptical plan.

Practically, here are the main points required in the preparation of the daily exhortation:

1. To choose the maxim to be developed. It must be simple, very clear in meaning, generally short and grammatically correct. One should reject all pompous sayings, witty proverbs, and sentences which become meaningless when separated from their context. The use of Latin or foreign thoughts is not expedient. The aim of this exhortation is the salvation of souls; simplicity should, therefore, regulate the choice of the daily thought.

2. To place oneself before the class and determine the exact effect one wants to produce. It may be to sow or revive a sentiment: love of God, hatred of sin, filial devotion, patriotism, school spirit, etc., or to provoke an efficacious resolution of practicing such an act of virtue, of combating a defect in such a way, of shunning evil companions, etc.

3. To note two or three arguments capable of producing the desired effect. Such a small number is sufficient if the pupils are to remember something of the instruction. With very young pupils, one argument well explained would suffice to bring the point home to them.

4. With these arguments as topic ideas, the teacher develops them by means of considerations and reasonings supplied by personal reflection and reading. But, he must never for a moment lose sight of his pupils in order to stand within the range of their childish comprehension. Conse-

quently, every sentence must be simple and complete; the opening sentences must especially be well chosen to captivate the attention of the young audience. Whenever it suits the purpose, a short anecdote may be added to the doctrine, but the morning exhortation should not degenerate into a few minutes of storytelling.

Inscription on the Blackboard

Every morning, before the pupils enter the classroom, the teacher writes the chosen thought in a very conspicuous place on the front blackboard. Some ingenious teachers with a natural bend to artistry decorate this thought every day by a few accurate strokes of the colored chalks; others draw, every week and every month, showy and elegant frames into which the day's maxim is carefully inserted; a third group simply writes it down with the intention of using it as a model for the day's penmanship lesson. On the eve of great feasts, during novenas, triduum, etc., it would be very commendable to decorate the day's thought; the novelty of the initiative would attract the children's attention and engrave this thought in their mind. In some cases, the pupils may be asked to embellish the maxim or prepare an elaborate frame into which the day's spiritual watchword will be inscribed. The class may also be divided into groups of three or four; each group would be in charge of renewing the decorative design every month or every other week. The opportune decoration of the blackboard joined to an ardent wish of rendering the classroom attractive proves to the pupils, far more eloquently than lengthy discourses, that the teacher is not an "enemy" or a "sniper" whose duty it is to make life hard for them. In short, the good produced by the daily moral exhortation is directly proportional to the love of the teacher for the children and vice versa.

The Talk

The preparation is sufficient when the teacher can say to himself: "I shall begin with this thought or anecdote, I shall develop such and such an argument, and I shall end with this." He should then know perfectly well his subject matter and expound it without book or paper; nevertheless, he may have a paper on the desk to remind him of the main points. He shall thus enjoy a greater freedom of action; his expressive look shall speak to the class and retain its attention. Further, he will, while talking, be able to gauge the effect of his words; if he perceives that he is speaking "over the heads" of his pupils, he will change to simpler thoughts.

With pupils of the first, second, and even third grades, the interrogative form of speech should predominate, while, in higher grades, the expository form should be preferred. A question may occasionally be asked to stimulate a dreamer to attention or to recall a distracted mind to reflection.

On no account should the teacher interrupt his exhortation to reprove or punish a pupil, because no sorry event must be connected with the development of such a thought in the memory of our children. On the contrary, let everything concur to produce the best of impressions. Even the face and the voice of the speaker should reflect the inward joy he feels in instructing his children.

What Subjects to Treat

They are numberless. In general, the subject of a week should concentrate on one idea, or the topics of a month should be correlated so as to put unity in this teaching. This, however, is not stringent.

Here are topics which may give rise to interesting exhortations or series of exhortations: state of grace, sanctifying grace, the indwelling of the Blessed Trinity in the just soul, the importance of our baptism, a short explanation of the ritual of this sacrament — the words of the solemn exorcism are particularly suggestive — mortal sin, the hatred one must bear to it, the awful insecurity in which sinners live, how one must listen to the voice of his conscience, death, judgment, heaven, hell, purgatory, sentiments of contrition, spirit of faith, respect for God, respect for parents, human respect, apostolic love of the missions, purity of intention, indulgences, the advantages of an angelic purity, the degradation of the opposite vice, temptations and their causes, evil companions,

lascivious readings, how children can militate with the League of Decency, etc. The great devotions inspired by our Holy Mother the Church are topics abounding with edifying matter: devotions to the Sacred Heart, to the Passion, to the Precious Blood, to the Incarnate Word, to the Holy Ghost, to our Blessed Mother under her various appellations, to the great saints, to the angels, to the Church, to our Holy Father, the Pope. As it has already been said the Bible and the Gospels are replete with interesting anecdotes and parables from which countless applications may be drawn. The creation of the world will induce us to admire the omnipotence and the majesty of God. The creation of man will become an opportunity of thanking God for the great gift of an immortal soul which classes men so high among created beings. The narration of our first parents' disobedience to God incites one to talk of the malice of sin, of its terrible consequences, and of the necessity of avoiding the occasions of it. The vocation of Abraham is the model of our submission to God in the choice of a state of life. The protection of angels is shown in Jacob's vision. The interesting stories of Joseph, Job, and Tobias teach us the advantages of adversity, the origin and the purpose of human sufferings; they prove that the Providence of God watches over all men and derives good from evil, etc. One finds models of prayer in Abraham, Moses, Solomon, and Elias; of obedience in Samuel; of faith and courage in Daniel and his friends thrown into the burning furnace; of submission to the law of God in Eleazar and the Machabees; of respect for the presence of God in the chaste Susanna, etc. The virtues of the Child Jesus are easily applicable to a young pupil's life; the perfect doctrine of the Sermon on the Mount can be interpreted in several exhortations; the narration of the Lord's miracles and parables always please the children and may be effective on the lips of a zealous teacher. A further source of topics may spring from the liturgy: the ecclesiastical seasons, the ceremonials of the various sacraments, the texts of the Sunday offices, the psalms, the hymns, the sacred vestments and their colors as prescribed by the Church may be briefly explained to our children; they would then, to a larger extent, co-operate with the priest in the offices of the Church.

When to Develop the Day's Thought

Obviously at the beginning of the morning session. But exactly when? The opinions vary. Many teachers begin with the morning prayers and talk to the pupils immediately after, while they are still under a supernatural influence and not yet distracted with any lesson.

Nevertheless, the writer would opine with the other group: those who exhort the children before the prayer. In fact, it is more logical to explain the day's thought at that moment than after prayer. Most of the exhortations will end with the resolution of praying better, of praying oftener, of praying with this or that intention, of praying to obtain this grace or that favor, etc. If they stand or kneel immediately after for a prayer exercise, the children will surely put more of themselves into it. A second advantage is to provide our children with an intention. They often dream during prayers or recite them mechanically because they speak to God without a definite purpose. If an enthusiastic exhortation preceded the prayer, one may be sure that dreamers will be scarce and the prayers fruitful.

Conclusion

This daily exhortation, zealously prepared and delivered, may be compared to a compass that we lend every day to the souls of our children. Thereon they find the direction they must strive to follow in order to conquer their habits of sin, their budding vices and defects; to acquire the virtues essential to a Christian life; to model their lives after our Divine Pattern; to live up to their baptism and its obligations; in a word, to lead a real Christian life. Later, on hearing their weekly sermon and on reading some Catholic work, they will recollect the principles they heard from the lips of an apostle. But, to derive such wonderful fruits from short talks, one must pray to God to bless his words, remembering that what one sows is nothing if the Almighty does not bestow growth.

Roses to the Living: Outstanding Catholic Writers *Annette S. Driscoll*

II. MABEL A. FARNUM

Editor's Note. We feel sure that all teachers and the pupils in the upper grades and the high school will welcome this series of articles on living Catholic authors. Besides fostering an interest in an interesting and popular writer, this article will serve to acquaint our pupils with a number of outstanding Catholic magazines. Pupils who have these magazines at home will be glad to bring them to school. The books mentioned may be obtained from the publishers whose names are given for your convenience.



MABEL A. FARNUM

DOING splendid work today as special writer on the staff of *The Pilot*, the official organ of the archdiocese of Boston, is Miss Mabel Farnum, whose pen has never been idle since she began her literary career at the very early age of fifteen. Her first book displayed not only unusual talent, but also, as its title shows, a rather extraordinary religious trend. This was *The Life of Christ* for children, which was published first in *The Sunday Companion* (New York), running weekly for several months. It was so well liked by Sisters, children, and others that the editor received many requests for more of her stories, and for the next few years she contributed serials and short stories to this magazine, as well as to several others. She gave the present writer the interesting information that she had recently read over *The Life of Christ* and found it just about as she would write it today.

Miss Farnum herself tells in a sprightly way a rather amusing experience of her youthful career. When about sixteen, she was invited to visit the Sisters of St. Joseph in Jersey City, to whose magazine, *The Orphan's Messenger*, she had been contributing. It was her first faring forth from home alone, and great preparations were made for the occasion. On her arrival, the Sister who opened the door was so surprised at seeing a very young and very small girl in place of the experienced writer they expected that Mabel feared for the moment that she might not be admitted.

During this early period, *The Pilot* published two serials from her pen: "A Box of Alabaster" and "The Wounded Face." Then followed two labor novels, *The Cry of the Street*, illustrating the cause of the workers, and *The Fruit*

of the Tree,¹ that of the employers. Miss Farnum has always felt the keenest interest in the lives of "those who serve in the lowly places of life," and delights in serving them whenever she can.

After these successes, Miss Farnum began writing for the *Ave Maria*, *Catholic World*, and *The Queen's Work*, the latter then a short-story and essay magazine. A sonnet, "Mary's Lament," which appeared in the *Queen's Work*, was one of six from which a final selection for first prize was made. In the same issue of *The Queen's Work* was a short story of hers, "The Strange Man," which, without her knowledge had been entered by Father Garesché in a national short-story contest. It won first prize, the Marian Medal. For five or six years, *The Queen's Work* featured her short stories dealing with life in lowly places. In 1932, a short story, "The House Numbered Nineteen," won first prize in a national contest conducted by *Extension Magazine*.

A serial, "The Town Landing," a story of old New England and the Faith, published in *The Queen's Work*, appeared in book form through the firm of P. J. Kennedy and Sons (New York), in 1923, at the request of Father Spalding. This is a simple and charming romance with its scenes laid in historic Boston and one of the delightful suburbs for which that city is justly famed. There are fine bits of description of the old Beacon Hill section of the city, while Town Landing, the quaint village, is typical of many New England towns. The characters are well drawn and retain the reader's interest throughout. Opportunity appears from time to time for the Catholic girl to present to non-Catholics the truth and beauty of the teachings of the Church, which she does simply and effectively, without any of the pietistic attitude which seems especially repugnant to the modern mind. Bits of fine quotation from some of our best poets are introduced, and the whole atmosphere is sweet and refreshing.

Our Little Vatican City Cousin, by Miss Farnum, published recently by L. C. Page and Co. (Boston), as one of their famous "Little Cousins" series, while intended for school use has proved equally interesting to adults. It has received unstinted praise from many sources. It is the story of the Vatican City of today, "the most significant one hundred and sixty acres of earth on the face of the globe." It has been said that its principal merit is the author's "utter naturalness." "Writing for children, she has employed their idiom" without showing the adult self-consciousness which spoils so many children's books. "There is an art in this small book, which is delicate and sure, too disciplined ever to obtrude." Though the city is described in 96 pages, "yet one puts the book down with the sense that he has been given a lasting and comprehensive picture of this unique nation." These are a few of the many words of appreciation which have been written about this charming story.

Short stories by Miss Farnum have appeared in recent numbers of *The Far East*, *The Bengalese*, and *The Parish Visitor*. A new book, *The House Under the Elms*, will soon appear, as well as a new serial. Among the varied works of this versatile writer appear many translations from the French and the Italian. She was also engaged for some time as a special writer on a daily paper.

Thus far, we have given our attention principally to her prose works, but there remains another mine to be explored — her poetry. It is well known that admission into the pages of *America*, the scholarly magazine published in New York by the Fathers of the Society of Jesus, is a privilege enjoyed by only a favored few. Not only does Miss Farnum belong to this select company through the publication of her poems from time to time in *America*, but when the editors published an anthology of verse, containing the best of all the verse

¹This was published in 1914 by B. Herder Book Co., St. Louis, Mo., and later by Our Sunday Visitor Press, Huntington, Ind.

printed in their magazine for a period of years the following poem of Miss Farnum's was found worthy to be admitted:

THE PROPHETCY²

Without the Temple gates

Sweet birds were chanting lyrics to the dawn
And doves were cooing softly to their mates,
That long-remembered morn.

Within my arms enshrined,

The snow-white flower with petals just unclosed
That lifts its face the new-born light to find,
My Little One reposed.

Ah, happy was my lot!

All Nature seemed the pathway to bedight
So wrapt was I in bliss, and I forgot
The lonely Cave at night!

When lo, from some far hill,

A chill wind swept; the slumbering echoes woke,
And breath of doves and song of birds were still,
And then — my glad heart broke!

"A sword thy soul shall tear!"

He gave Him back into my arms again,
My little Babe that once was white and fair,
Now bruised for sinful men.

²Reprinted with permission of the publishers, The America Press, New York City.

I saw Him so once more —

In death He rested on His Mother's knee,
And five deep wounds, like roses red He bore
To pay the price of thee!

In appearance, Miss Farnum is small and unassuming, of frank and engaging personality. Her modesty keeps her as far as possible from the spotlight. Family tradition and environment have done much in the way of developing her literary talent. She is descended on her father's side from an old colonial family which helped to make history. One ancestor fought at Bunker Hill, another was a member of the "Boston Tea Party," and still another fought on the Frigate Constitution. When Mabel was about thirteen, her father was converted to the Catholic Faith, through reading the works of Cardinal Newman, and was confirmed with her. He died in 1930. The little cottage where his mother was born, still stands in the Charlestown Navy Yard.

Though Miss Farnum has received many tributes from desirable sources, probably none have given her more pleasure than the following:

Vatican, Dec. 6, 1934

The Secretary of State of His Holiness has the pleasure to inform Miss Mabel A. Farnum that the Holy Father has received *Our Little Vatican City Cousin* and in grateful appreciation of the devoted homage which inspired the presentation, bestows upon the author the Apostolic Benediction.

Where to Find and Where to Train Catholic Librarians *Mother Mary Agatha, O.S.U.*

THE school is for skill, the college, for culture. Time was when library workers were recruited from the schools. Those who desired to make this their lifework apprenticed themselves to the public library where they were trained, or put through a system of mechanical devices for rendering library service more effective. Nearly every large library in metropolitan cities had such a training course. Today this limited preparation is regarded as inadequate for service largely professional in character so much so that in many libraries persons who have given perfect satisfaction because of skillful, technical abilities, and who have been employed in public libraries in very responsible positions over a period of 12 to 16 years are now required to take a leave of absence for a year in order to secure a degree in library science from an accredited library school. Many efficient library workers without a college degree have had to yield their positions to persons who hold a B.A. degree and a B.S. in library science, though the latter have had little or no practical experience in library work. The premium is on the college-educated young man or woman. Just as in law, medicine, the ministry, and teaching, scholastic background is demanded of the applicant, so in librarianship, the change in educational standards and the comparative ease of obtaining a higher education are factors which have brought about the demand for more culture from those who aspire to the comparatively new literary career. Logically, the college is the best place from which to draw recruits. And why should not our Catholic colleges supply their quota for librarianship? Let us assume that college students represent the cream of what comes from the high schools. But you say too many factors enter to keep those of as good mental caliber from going on to college, as those who do. Nevertheless, the college is supposed to select for entrance only those making first-class records in high school which makes the college student selective at the start. So what better group have we for recruiting our Catholic librarians than from the Catholic college group? Whether or not the Catholic college students are the best source material, we must admit that those who spend four additional years improving their minds and developing their personalities should have a deeper foundation and a broader literary horizon on which to specialize;

for specialization has its place in library requirements as in other vocational professions.

The next consideration is one of method: How can we best interest college students in library work as a profession? Through clubs, leagues, circles, and the like associations requiring lectures from successful librarians, followed by individual and group conferences. This has a far more personal appeal as it usually represents the real experience of the speaker, and not the stereotyped library-school lecture which any interested student may read for himself. The zeal and enthusiasm radiated from one who is deeply in love with his work grips the young listener and often becomes the deciding factor in the choice of a lifework. After an address before 100 college students, 10 or 12 may be expected to ask for a personal conference with the speaker. Students have many questions, and the leader has only to follow what is asked with ready answers to make such a lecture valuable. One student wants to know the advantages of various schools; others are interested in types of work; the salary is a factor with many; hours of work, demand for librarians in different localities, comparison with other vocations are a few of the problems to be met in such a conference.

Next comes the follow-up work. The staff of the college library may perform a real service in this regard by noticing the more promising students and throwing out ways and means for engaging their time and attention. Many college librarians are zealous in this matter up to the point of securing help for their own library, but they make no serious effort from the larger viewpoint of the profession. Again, there are in some large libraries directors who send out letters to juniors and seniors in the local colleges, presenting attractive features of library work, giving entrance requirements and inviting personal visits. The University of Pennsylvania and the Alumni of the University of Washington do this, we are told, with practical results. The A.L.A. circularizes the larger universities and colleges expanding the field into administrative work, constructive social service, vocational guidance, reminding the reader that a stimulating and highly cultural opportunity is open to college graduates.

Now, a word about the future possibilities for Catholic librarians. When one considers that over 10,000 Catholic

schools cross our country, north, east, south, and west, and that each of these schools should have a person properly qualified to meet the requirements of the various state standards for librarianship, the question becomes one of demand and supply. Most of our Catholic schools are under the direction of religious orders who, for one reason or another, have not, except in a very few cases, trained and are not providing for the training, of a person to fill the important position of librarian. Many bishops will not permit the Sisters in their dioceses to attend secular colleges, in which cases, if the states demand professional service, lay men and women must be employed. The secular library schools are organized on the basis of training for service in *public* libraries, so that members of religious orders who attend these schools are obliged to follow courses not adapted to the kind of work in which they will be engaged for life. Consideration must also be given to the difference in the religion and philosophy of life between the secular and Catholic school. The same dangers to the Faith are present in the department of library science as in all the other departments of state universities.

Hence, when we come to the question of where to train our Catholic librarians we must answer, under our own auspices.

But at present there is no accredited Catholic library school, except, those undergraduate courses given in two women's colleges. These are not professional schools, and while we must commend very highly the initiative represented in this fine contribution to Catholic life, we cannot be satisfied until we have at the Catholic University of America, where the majority of our Priests, Brothers, and Sisters put in their residence for a master's degree, an accredited professional library school. We have for the past five years conducted a summer course which has been approved for its content, but an inspection by the A.L.A. has not been invited because certain other requirements have not been filled. For that reason we are at present giving only a certificate for library science. We have seven instructors, three of whom hold degrees from accredited library schools, the other four have had wide experience in the courses they are teaching and have completed thirty hours over a period of four summer schools at the Catholic University. Many states accept the certificate as it has the same content value as a B.S. in library science. Other states, New York for one, do not recognize credits from the Catholic University because the A.L.A. has not placed our library school on the accredited list.

We are removing our disqualifications and by 1937 we hope to announce a full-year accredited course.

The Fabric of the School

A Page for Pastors and Principals

Operating Problems of Physical Plant

Horace A. Frommelt, M.A., E.E.

Editor's Note. The following is the beginning of a "question box" on buildings and their maintenance. Professor Frommelt will be glad to answer questions of our readers regarding building construction and repair, school-plant operation, etc. Address your questions to THE CATHOLIC SCHOOL JOURNAL.

Fusion Point of Coal

Q.: What is the significance of the fusion point in the specification of coal? — A.B.

A.: The fusion point usually designated as "F.P.A." in a coal specification refers to the fusion point of the ash, or that temperature at which the ash melts and clinkers. Usually the poorer the grade, the higher this fusion point is. However, it is sometimes advisable to purchase a fuel with a relatively high fusion point: If the heating boiler is undersized and is hard put to it, on a severely cold day, to provide adequate heat for the physical plant of the parish, the boiler temperatures may go so high as to fuse or melt the ash and so produce clinkers. Hence, if it is necessary to "crowd" your boiler for considerable periods, demand a high-fusion-point coal with satisfactory specifications otherwise.

The Bonus Method

Q.: What is the bonus method of purchasing coal, and is it advisable for the ordinary parish heating plant? — C.W.

A.: The so-called bonus method of buying coal refers to the payment of a bonus (really a fine) by the coal merchandiser if the B.T.U. (heating value designated in British thermal units) goes below the specified amount; the consumer, on the other hand, pays the "bonus" if the heating value is higher than contracted for.

It is not advisable for the ordinary parish plant to purchase coal on this basis; in fact, if the fuel is purchased from a reputable dealer, it is entirely unnecessary and represents an added expense.

Welding a Boiler

Q.: One of the sections on my hot-water boilers has turned up with a crack. Is it necessary to purchase a new section (or even a new boiler as I have been told) or can it be repaired? — J.L.

A.: An ordinary crack can be repaired by welding and this should be resorted to, if at all possible. The cost is always less than a new section unless the location of the boiler or other circumstances make the work of welding difficult and therefore expensive. Cast iron, the material used in hot-water boiler sections, can now be successfully welded. To make certain of the economy of this method of repair, an estimate from a reputable welder should be obtained and compared with the cost of a new section.

Acoustical Correction

Q.: The acoustics in my school auditorium are abominable. Can they be remedied at a cost which is not prohibitive? — J.B.

A.: The science and art of acoustics are now well understood and practiced; any ordinary auditorium can be corrected to perfection and the few remaining "problems" can be definitely improved. Reputable acoustical manufacturers have banded together in what is referred to as the Acoustical Manufacturers Association. One of its members with a representative in your community should be requested to make a survey and offer a proposal, including the price for the work and material of correction.

A Leaky Wall

Q.: The basement wall of my church is constantly damp about one foot from the floor. What would you suggest as an inexpensive remedy? — C.S.

A.: Water penetration to the inside of a building may come either from surface water or water under pressure, such as a near-by underground spring or lake or even an adjacent river. The former is, of course far more common; and fortunately so, since it can be inexpensively remedied by spraying on a coat of Chinese nut oil or similar preparation. The wall must be thoroughly dried, however, in order to make the oil application effective. If the water penetration is due to a constant water pressure, the problem is not only more serious but more difficult of remedy. When the building is *in situ* an application of "ironite," or colloidal iron will prevent the infiltration. Also grouting, consisting in the application of a layer of waterproof cement to the offending wall. A more definite and specific answer will be attempted if the exact circumstances are set down in writing.

Placing a Stoker

Q.: Is it satisfactory to install a stoker from the side of the boiler rather than from the front? I have always been under the impression that the stoker must be set out in front of the boiler. — X.S.

A.: It is not only satisfactory to install a stoker from the side but, whenever possible, highly desirable. When the coal-firing equipment is installed off to the side, the fireman has easy access to the firebox and can, therefore, more easily clean the grates. Hence, a stoker should always be installed to the side of the boiler when the space arrangements permit and when the stoker so installed can be accommodated to the boiler. If the grate of the stoker is longer than the boiler firebox is wide, then obviously it cannot be installed from the side; usually, however, the stoker grate accommodates itself nicely to the ordinary firebox. A reputable stoker manufacturer will provide reliable information. A final word of warning: If the stoker is about to be installed, do not effect the short-sighted economy of setting it too high; either the stoker should be "spitted" (i.e., placed in a shallow pit) or the boiler should be raised on its foundation. Otherwise only a fraction of the possible saving from stoker operation will be enjoyed.



South Shore Dominican High School for Girls, Chicago, Ill.—Gerald Barry, Architect, Chicago.

Dominican High School for Girls, Chicago

This splendid addition to the Catholic high schools of Chicago was completed in the spring of 1930. With the original buildings which it adjoins, it is planned to accommodate an ultimate enrollment of 1,000 girls. It contains 23 main rooms for instructional purposes, a large assembly hall, a chapel, a library with book space for 10,000 volumes, an auditorium, a gymnasium, and a cafeteria. Special rooms are provided for extra-curricular activities and student organizations, and the entire fourth floor is given over to studios for art instruction and music. The school, which is under the direction of the Sisters of St. Dominic, has a faculty of one Priest, 10 Sisters, 8 lay women, and one lay man.

The Pastor and Fire Drills

It is important that fire drills be organized early in each school year and that the condition of the school building be checked periodically so that every part of it is in condition for a fire drill that may be called upon a moment's notice by any authorized person. In most states persons legally authorized to call fire drills are the state fire marshal and the city fire chief. These are, of course, in addition to the pastor and to the Sister Superior or principal of the school.

In many cities, the fire drills are so organized under local regulations that the children are marched at least one block from the school building in order that all school entrances and fire plugs may be left free for use of firemen and that there may be no danger to children by the approach of fire apparatus or interruption in their rapid work. No school can consider its fire drills satisfactory unless the children are thus removed from the immediate vicinity of the school building and the school grounds.

From the administrative standpoint it is recommended that pastors check the following items:

1. Are the fire gongs in good condition for service? Are any ropes, wires, or connections in need of repair?
2. Are all fire extinguishers in good condition for use? It is necessary to note the date of refilling and last inspection. In this connection it is well to remember that many fire-insurance policies are invalidated or include a distinct penalty where the extinguishers are neglected.

3. Are all doors in good working order so that, in case of fire drill or fire, there will be no obstruction from the standpoint of locked doors or doors that do not open easily?

4. Are all stairways and halls clear of obstructions?

5. Is there any material in hallways, under stairs, or in other dangerous places that is inflammable and therefore a fire menace? It is advisable to observe where janitors store dust cloths, mops, cleaning materials, etc., and to be sure that nothing of this sort is kept in a place that is likely to become a fire hazard.

6. Does the janitor thoroughly understand his responsibility for keeping the doors unlocked, the hallways and passages clear of encumbrances, and all inflammable materials stored where they are perfectly safe from the standpoint of fire? In this connection it is well to remember that some insurance policies become void where careless storage of materials can be proved.

Fire drills, according to a well-considered plan, are best held in good weather so that it will not be necessary to drive out children and teachers in stormy, inclement, or extremely cold weather.

The fire signal in every parish school building should be clearly prearranged and understood so that the teachers and the children will respond without excitement.

The Health Service of the School

Daniel P. Eginton, writing in a recent issue of the *Journal of Health and Physical Education*, suggests fifteen important provisions for safeguarding the health of children. The statement is of value in that it presupposes co-operation between the school authorities, the official health agencies, and the parents. Readers of the *Journal* will find a systematic check-up on the local plans and practices possible from this well-balanced statement:

1. An annual health examination of all children and examinations at such other times as seems desirable.
2. A follow-up program leading to the correction of the defects or weakness.
3. Morning inspection of all children in the elementary grades for signs of contagious diseases or other health defects.
4. Vaccination against smallpox for all children unless excused on account of a physician's certificate.
5. Immunization against diphtheria for all susceptible cases.
6. Provisions for clinics and special classes for children in need of such aid.
7. Hygiene and sanitation of the school plant, equipment, and supplies.
8. A hygienic, satisfactory physical plant and a rich, broad educational program which will promote vigorous mental and physical health.
9. Provisions for first-aid and safety.
10. Hygiene of the professional staff and janitors who come into contact with school children.
11. Hygiene of transportation facilities.
12. Improvement of the home and community conditions that influence the pupil's health.
13. Provision for adequate special service; i.e., hot lunches, nutrition classes, special equipment and materials of learning.
14. Systematic means of co-operating with the home and other local educational agencies.
15. Adequate, continuous, permanent health records and reports.

Visual Aids in Teaching

The appeal of the eye may be stressed in teaching in utilizing all the resources of the average classroom equipment with little or no expense. The blackboard is for the use of teacher and pupils and not for ornamentation. It should be used to illustrate the subject matter of the grade so far as this is possible. Greater use should be made of the modern map, as it contains a wealth of information. Here may be found the location of places, transportation routes, topography, climatic influences, distances, and resources that contribute to man's necessities. Much more may be learned from the map than is ordinarily taught. More should be made of the picture illustrations that abound so freely in the modern textbook. Here is a fruitful field of work where the surface has hardly been scratched.—A. G. Balcom, N.E.A. Proceedings, 1925.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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A Catholic Educational Policy—III

It is our ideal that every Catholic child should be in a Catholic school. This I presume really means as an ideal that every Catholic school should have an education that will give him the Catholic world view and enable him to form his own life in accordance with that view of his ultimate destiny and of his responsibilities and duties on the highway to heaven.

It must be frankly admitted that if every Catholic child should have in September applied for admission to Catholic schools, an impossible burden would have been placed on the parochial school. If two million Catholic children not in Catholic schools were to be added to the two million who are in Catholic schools, the strain on teacher personnel and building construction would be critical indeed. The probability of that happening immediately is unlikely. The absence of facilities in some localities is one reason why it doesn't happen—and another lesser reason is the lack of adequate facilities, even where some facilities exist.

We like to emphasize another aspect of this problem. In Catholic education we are conscious of our destiny as the destiny of a soul. We should leave nothing undone to make every factor in that process superlatively good—the best. This applies to the teacher, to curriculum, to textbooks, to physical conditions of the schoolroom, to the mental hygiene of the school process, to the supervisor of instruction, and to the administration of the diocesan system. We should therefore supplement the slogan "Every Catholic child in a Catholic school" by the other slogan with a more distinctly educational emphasis "Every Catholic school worthy of the Catholic child and equal to the responsibilities which the Catholic educational aim imposes on the Catholic school." The problem of Catholic education is not merely to place the Catholic child in a Catholic school, but it is to see that what happens to him when he is there is in complete accord with the educational conceptions outlined, for example, in the Encyclical on the "Christian Education of Youth."

We would therefore summarize this article of the educational policy underlying the editorials in this Journal:

Every Catholic school should be worthy of the high destiny of the Catholic child and should be equal to the responsibilities which the Catholic educational aim imposes on the Catholic school in the quality of the teaching, the intelligent and cumulative organization of the curriculum, adequate textbooks, particularly in religion, sanitary and healthful conditions in classrooms, and a wholesome mental hygiene characterize the school process, constructive supervision of teachers, and an understanding and inspiring leadership in the administration of diocesan school systems. In such schools it would be a great thing for the Church and the Country if every Catholic child were in a Catholic school.—E.A.F.

"Methodistic Violence"

We read in that excellent work, *The Teaching of English*, by Percival Chubb, a vigorous protest against an "excessive devotion to methodism" in the teaching of literature. Professor Chubb thinks we are a "bit method mad." We cannot enter or capture this realm of Beauty, he says, by methodistic violence.

It seems to me that this protest might very well be made in regard to the present very earnest efforts to teach religion. As it were, we will be able to teach the child to know, to love, and to serve God by the sheer ingenuity or vigor of our pedagogical methods. We expect, as it were, to capture heaven by a sort of "methodistic violence."

It is of the utmost importance that the effort to improve our technique in helping children and older students to educate and form themselves in conformity to the Christian ideal should be made. This is supremely important, but it is no less important to remember that method is a means, an instrument. Recently we have been in danger of thinking it an end, both in the teaching of religion in our elementary schools and in our vacation schools. We must use method to serve children. We must use it so that the process of self-education will be encouraged.

The multiplication of activities, the multiplication

of tests and measurements, the multiplication of ingenious devices may or may not be useful in the religious formation of the children. That is the test. But the danger of the multiplication of these things is that they will inhibit the process of self-education which is our ultimate objective. Both the teacher and the child may be deceived by the activity or the notebook containing its results. They become absorbed in it. This is merely an inn on the journey home. — E. A. F.

Educational Use of Commemorations

In glancing over educational literature, one often notices the plea made for the commemoration of great men and great events, and the use of plays, pageants, and festivals to utilize such commemorations for educational purposes.

In the Catholic Church with its liturgical year, such commemoration is essentially a part of our whole liturgical worship. It should be an essential part of our educational practice. Where it exists to some degree, it is often a matter of being too elaborate and an effort at too professional a presentation. The work should be under the regular classroom teacher. It should be an integral part of the course of study. It should be a co-operative enterprise of the whole class or of several classes. It must not extend into the late hours of the afternoon or other parts of the week. If this rule is followed, it will not be a burden to teachers or students and both will enter into it as a joy.

It is possible for us to make the feast days of the Church as well as the great events in the history of Catholicism, in addition to the great civic events, splendid opportunities for the educational formation of Catholic children. In this way we guarantee further that the school serves God and country.

We should welcome the opportunity for teachers to submit to us for our Practical Aid Columns specific programs that conform to the general suggestions of this editorial. — E. A. F.

Keeping the End in View

The application of pedagogical principles to the teaching of religion is an imperative necessity if the transforming powers of Christian principles are to be incarnate in the lives of men. On the other hand it is not evident at all that every effort to use pedagogical principles (or what seem such to the author) in the religious formation of youth is successful or desirable.

A too-common fault in this connection is the teacher or author getting lost in the pedagogical mechanisms. He forgets where he was going. Sister Agnesine in the fourth manual of the *Highway to Heaven* series says significantly: "The end to be achieved according to the method here proposed is not project work, nor booklets, nor plays, nor other interesting activities. All these are but *means* to an end. The end is to teach or present religious truth so interestingly, so convincingly, so full of spirit and life, that it will take hold of the mind and heart and will manifest itself eventually in every phase of the child's life."

We must not forget that the pedagogical mechanisms are means. Their value is determined entirely by the extent to which they promote the purpose of religious education. — E. A. F.

Religious Verse

We have been reading some efforts to retell the incidents of Christ's life in the form of verse for children. Sometimes it is very well done, as in the case of Father Tabb and of Mary Dixon Thayer, but sometimes it is not so well done — and this is too often true. Often the Biblical narrative is just as simple as the "rehashed" verse and very much finer in literary quality.

There is danger that we may destroy the child's appreciation of poetry by this continuous association with the inferior. So let us scrutinize a little more closely both the religious content and the literary quality of what we teach in our courses in religion. This does not mean that we may prematurely force on children great religious poetry merely because it is great. It must be, too, within the capacity of the child and appealing to the child's motives and interest. — E. A. F.

Time

Have you ever seen a teacher toward the end of a term frantic to cover the material outlined in the course of study or in the textbook? Such a teacher has probably mistaken the function of the textbook and the course of study. You can often hear such teachers say, "If I only had time to cover the material well." Need one say here that the answer to her is that she has a responsibility for what she is doing — to do it well and not to do it in a slipshod manner because a certain date is approaching when the term ends. Haste in the teaching of religion, and in the teaching of literature particularly, is a very great evil. It has bad results not only on the intellectual side but also on the emotional side. All texts on mental hygiene condemn the haste of teachers in hurrying children through courses of study and textbooks not only because it is bad pedagogy, but because it contributes to nervous difficulties.

With *time* there goes a certain maturation. We should allow time for the child to work out his problem. We should allow time for the child to understand the factors in it. We should allow time for suitable habits to be formed. We should allow time for the child to express himself. We should allow time to do the work of education intelligently and adequately. — E. A. F.

Service of a Textbook

As we contemplate the proposed use of textbooks as indicated by introductions to textbooks and by specific courses of study, we wonder what the underlying philosophy can possibly be, unless it is that the textbook is the guide and limit for all instruction. This is an essentially mistaken notion of the textbook.

The essential factor in the teaching situation from the standpoint of the curriculum is, of course, the teacher. The center of interest is, of course, the child. It is the responsibility of the teacher to study the child for its emergent needs and its increasing capacity to use material for character education. In that process, the textbook is merely an instrument which the teacher uses to effect her purpose. It is subordinate, it is secondary, it is a means to an end. — E. A. F.

Practical Aids for the Teacher

All contributions to this department will be paid at space rates

ON THE VISIT OF STATE INSPECTORS

Guardian angels of children,
I meet in my classroom each day,
You are the only inspector
Who bring me the slightest dismay.
You look into the hearts of my children
And see what my work implants there;
You guard with a jealous affection
The souls that are placed in your care.

Oh! you thousands of guardian angels,
I have met and shall meet through the years,
Will you make a bright welcoming army
When life shall have passed and its tears
Are lost in the glad Alleluias
That thrill through the heavens above?
Will you teach then a glorious Te Deum
To me and the children you love?

—Ruth Mary Fox

Advertising the School Library

Helen L. Lowrey

Have You a Book for Spook Week? An intriguing little poster of bright yellow asks the question. A ramshackled old house with a single gleaming window winks solemnly back at you from its eerie blackness. You conjure up spine-chilling settings of wind whistling through tree hollows, deep-cushioned chairs by log fires, queer dancing shadows playing across polished timber, and a ghost story! And you're lost, because, with a few well-chosen words, a librarian has engineered a masterpiece of high-pressure salesmanship, and your imagination has sold you a book.

Why not employ a scheme of this sort in your library? It's a fascinating game that improves with use, and its possibilities are inexhaustible. Oftentimes the reader needs only an old idea presented in some novel or unique manner to revive his lagging interest, and send him off into unexplored realms of new adventure.

Though the scheme used to introduce this article was coined for an off-period in circulation, it can be used admirably for Halloween.

We had exhausted all the man-made days for celebration in our library; there seemed to be nothing new in the way of baiting "nonreading students" into the delights and mysteries of good books. So we decided to dress up an old theme and fool them. "Spook Week" was the answer.

Posters such as the one described, and many others similar in type, were placed at various places in the corridor. These are very simple to evolve, and the silhouette proves most effective. A black cat, a wind-blown tree outlined against a giant yellow moon, a flickering candle, a long slim hand—there are any number of such subjects to choose from.

If your library is in a central locality, intermittently along the corridors may appear cryptic passages from some particular ghost or mystery story on display in the reading room. For example, one we used was "and suddenly he was conscious of something in the room—something that was not quite human."

Jackets from all your books in this field form a frieze around the walls of the library itself. (Incidentally, never destroy any type of book jacket. They'll solve countless advertising problems for you, if the front section is cut out neatly and saved for future use.) The same spooky atmosphere can be maintained in the arrangement of your books. We adapted a plan used by a publisher at one time, for selling murder stories to a skeptical public. Book covers of black were made for each book on display. At some exciting section we sealed the remainder of the story, and typed the following notice over the sealed portion. "If you can read this far without breaking the seal, you need not remain for the story hour this afternoon!" Needless to say, we were swamped. Circulation took an upward sweep that kept us busy for many weeks, but the revived enthusiasm was well worth any work entailed in the experiment. Of course, mystery- and ghost-story reading are not always conducive to interest in good literature,

but a venture such as this off the beaten path, will take you well on the road to an interest in reading, and then the battle is half won. Students bored with the old hokum of pumpkins, witches on brooms, etc., will find themselves victimized anew over "Spook Week," while it's really Halloween in a new outfit.

There are innumerable variations of the idea which you may devise for your own particular occasion. Book Week is an ideal time to experiment. And it really is "fun to be fooled."

Even Bookworms Turn— A Library Project

A Library Student

CHARACTERS: Dictionary, Encyclopedia, Novel, Textbook, Book of Verse, Magazine, Freshman, Library Instruction.

SCENE: Library: with Dictionary, Encyclopedia, Novel, Textbook, and Book of Verse sitting at table. Magazine lying on another table, near by hundreds of other books grouped around in different places.

ENCYCLOPEDIA: This meeting which may be called an indignation meeting, is for the purpose of discussing very important matters, and requires good leadership in thought and speech. So since Father Dictionary—I call him that, because, in a certain sense, he is the father of us all—has the largest and best vocabulary of us all, I move he be elected chairman of this meeting.

All in favor of this, say "Aye."

ALL: Aye.

ENCYCLOPEDIA: Father Dictionary is unanimously elected, and will now take the chair.

DICTIONARY: My children—and it is with immeasurable elation of spirit that I bestow that appellation upon so brilliant an assemblage of wit, wisdom, winsomeness, and worth [applause]—we are here to summarize, in unvarnished and unprejudiced tabulation, the indignities and atrocities which we have suffered at the hands of an unworthy representative of the human race; and to devise, and determine upon such penalties as will awaken in his heart a true repentance for the evil he has wrought, and a consequent decision to manifest such remorse by a change of attitude and conduct. [Hear—hear] You may now, in orderly sequence, recite the wrongs that have been committed upon your persons, and submit the measures you propose to put into operation, either for justifiable vengeance, or by way of opening the offender's eyes to the abominable injustice of his behavior. We will hear from the Encyclopedia.

ENCYCLOPEDIA: Mr. Chairman, I feel that I deserve more respect and consideration than I am receiving from this boy. He catches me by the nape of my neck and snatches me from my shelf so roughly that my very skin is loose. Then he slams me on the table with such force that he nearly knocks the words out of me. I am really sore from such treatment; and I'd like for every member of my family to be allowed to do him exactly as he does me.

DICTIONARY: Merciless castigation shall recompense him for his insensate cruelty to you. Novel, what have you to say?

NOVEL: Mr. Chairman, I am so dirty that I am almost ashamed to be here. And, besides, I'm so plastered and bandaged with tissue, paste, gummed tape, and other remedies the librarian has had to patch me up with, that my own father, Zane Grey, wouldn't recognize me if he saw me. I wish you'd let me turn his ears down until they break off, as he does mine, and dirty his face until his father wouldn't know him.

TEXTBOOK: Defilement and mutilation shall be his retribution from you. But how now, Textbook? Surely this graceless youth is sufficiently aware of his obligation to you, to accord you fair and honorable treatment.

TEXTBOOK: Mr. Chairman, I am a dignified and worthy citizen, I hope; and my sole purpose in life is to help young people to live honorably, intelligently, and successfully. Yet look at what he has done to me. He has not only ruined my illustrations by adding hats, pipes, mustaches, and beards to both men and women, but he has written such disgusting foolishness all through me, that I am degraded in my own eyes. And will you look at what he makes me wear? An American literature dressed up in the paper cover that belonged to "Tarzan the ape-man." I should like to dress him in motley, stick a false beard on his face, put a clown hat on his head, and make him come to school in that costume for the rest of the year.

DICTIONARY: Such humiliation would be a fitting expiation of his criminal conduct toward you. I decree it. Now here is our melodious troubadour, Sir Book of Verse. Surely this varlet has perpetrated no outrage on your person.

BOOK OF VERSE [whispering]: Mr. Chairman, last Friday he left me out of doors. That night it sleeted and snowed. I was half frozen; and today I cannot sing at all, I'm so hoarse. I should like to tie him to the same bench where he left me, and let him, for three days, endure the misery of exposure to rain, sleet, wind, and snow.

DICTIONARY: This is the acme of reprehensible negligence, and can be properly atoned for only by a multiplication and intensification of your own indescribable agonizings. He shall remain out nine consecutive nights and hail shall be added to the other elementary distress. Is this the end of the category of crimes?

MAGAZINE [Feebly]: No, Mr. Chairman; you have yet to hear the worst. I came here beautifully dressed, to entertain this boy with pictures, poems, stories and instructive articles on interesting subjects. He has torn my dress completely off; he has broken my back in three places; he has torn out some of my most vital parts; and lastly he threw me at another boy, crippling me so that I cannot move from where I am. I am too feeble to prescribe a punishment. You must do with him as you will.

[Loud cries of "Death to him!"]

DICTIONARY: Let us not be too precipitant, with deliberation and judicial consideration must we—What is this under the table?

[Freshman crawls out, evidently frightened.]

FRESHMAN: Mr. Chairman, and all you others, please listen to me. I didn't know you had any feelings.

ALL: He's insulting us again.

DICTIONARY: In truth, young human, you are not mollifying our just resentment by such injudicious ejaculations; nor do I perceive how such an ignoramus as you apparently are, can ever again be trusted to deal with us. What guarantee of improvement have we, in this nonsensical pronouncement of the estimation in which you hold us, to induce us to forego the administration of a punishment severe but deserved? Who will assume responsibility for converting a moronic abuser into an appreciative user of us and our comrades?

LIBRARY INSTRUCTION [Entering quietly]: I will, Mr. Chairman. This boy's trouble is ignorance. I will teach him not only the value of a library, but also the use and care of books; and I am sure the inhabitants of this library will soon see a change in his treatment of them.

DICTIONARY: Can you corroborate these prognostications, young man?

FRESHMAN: I don't think I get you exactly; but if you mean, am I willing to change and do better, I'll say I am.

DICTIONARY: Then I hope, along with your reformation of conduct, you will also reform your speech; in which undertaking I shall be pleased to render every aid. So you are paroled to Madam Library Instruction, and I counsel you to consult me as frequently as you can. And under our charge, see that you make all possible reparation to these unfortunates whom you have mistreated; and prevent others from committing like misdemeanors.

A Historical Pageant

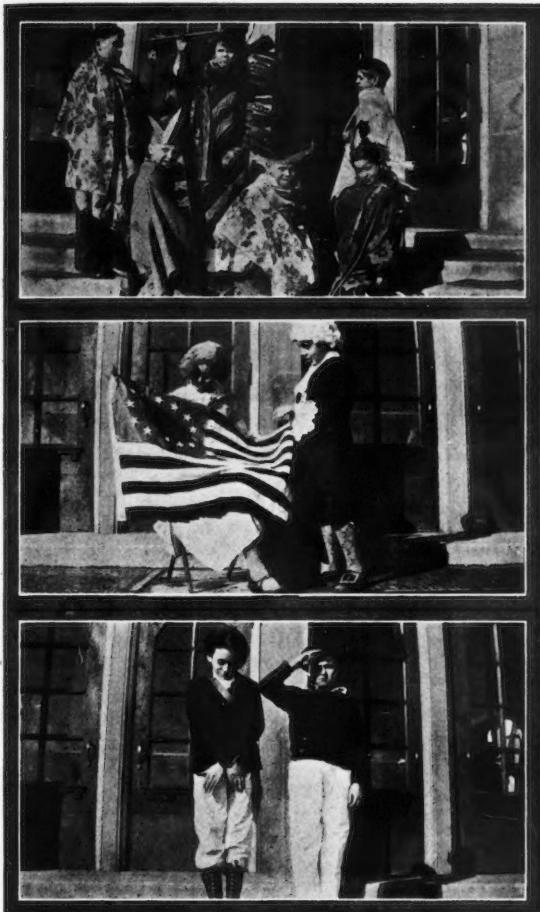
Sister Mary Vitalis, O.P.

CHARACTERS: Hiawatha—Founder of the Iroquois League; Five Indian Chiefs—Representatives of the Five Tribes; Columbus; Pilgrims—John Alden, Priscilla, Three or four Pilgrim maidens; Early Settlers: Father Marquette—French Missionary and Explorer; Peter Stuyvesant—Dutch; Lord Baltimore—English; Benjamin Franklin—American; George Washington—President; Martha Washington—First Lady of the Land; Betsy Ross—Maker of the first American Flag; Paul Revere—Midnight Rider; Nathan Hale—Spy; Patrick Henry—American Statesman; Noah Webster—American Statesman and Revolutionary Soldier; Abraham Lincoln—President, 1864; Two Negro Slaves—Beneficiaries of the Emancipation Proclamation; Florence Nightingale—Founder of War Nurses; Wounded Soldier—Victim of Crimean War; Jean Nicolet—Wisconsin Pioneer; World War Soldiers—1918; Red Cross Nurse; Uncle Sam; Franklin D. Roosevelt—President, 1934; Two Boy Scouts; Betty—School Girl of Today.

Opening Scene

[Betty, the little girl has come home from school and is enthused over her history lesson. Seating herself in a comfortable armchair under the glow of reading lamp or near a hearth fire she curls herself up and becomes absorbed in her history text.]

BETTY: My teacher tells me that history is a pleasure, and it certainly is a pleasure to study it. It's like a big, long story. Oh—hum! I'm so tired, but I'd love to finish this one story—it's so interesting—all about the first people that came to this land. Yesterday we had about the Indians and today we learned about Columbus. I wish they weren't dead so we could talk to them ourselves—ha, ha. Wouldn't Columbus tell us some fine stories?



Hiawatha making his speech to the Iroquois League; George Washington and Betsy Ross; Nathan Hale on his way to execution with his guard.

Uh — hum!

[She turns over a few pages and sleepily says:]

Colum—bus, In—di—ans, fourteen—nine—ty—two—ou

[Resting on the arm of the chair she drops to sleep and dreams about the historical characters in her book.]

1. **HIAWATHA** [Dressed in full regalia of an Indian chief, stands in the center of the stage in an erect poise, and while he summons the five tribal chiefs, they appear before him as they are named. They seat themselves around Hiawatha in a semicircle and listen while he addresses them as follows:]

HIAWATHA: "We have met, members of many nations, many of you having come a great distance from your homes, to provide for our common safety.¹ To oppose the tribes single-handed, our foes from the north, would result in our destruction. We must unite as a common band of brothers, and then we shall be safe."

"You, Mohawks, sitting under the shadow of great trees, whose roots sink deep into the earth, and whose branches spread over the vast country, shall be the first nation, because you are warlike and mighty."

"You, Oneidas, a people who lean your bodies against the everlasting stone that cannot be moved, shall be the second nation, because you give good counsel."

"You, Onondagas, who have your habitation by the side of the great mountain and are overshadowed by its crags, shall be the third nation, because you are greatly gifted in speech, and are powerful in war."

"You, Cayugas, whose dwelling-place is the dark forest, and whose home is everywhere, shall be the fourth nation, because of your superior cunning in hunting."

"And you, Senecas, a people who live in the open country and

¹Hiawatha's speech is quoted from *Library of American History*, by Edward S. Ellis, A.M., Vol. I, pp. 22-23. Reprinted with permission of the publishers, The Jones Brothers Publishing Co., Cincinnati, Ohio.

Indian Song.

possess much wisdom, shall be the fifth nation, because you understand the art of making cabins, and of raising corn and beans. "You five great and mighty nations must combine and have one common interest, and then no foe shall be able to subdue us if we unite, the Great Spirit will smile upon us."

[The beating of a tom-tom is played before and after the appearance of the Indians.]

2. COLUMBUS [Dressed in velvet doublet, long sleeved coat, lace collar, cuffs, long silk stockings, soft slippers, feathered tam, enters carrying a scroll which he unrolls as he stands in a dejected attitude and says the following:]

I am certain that a new way can be found—but what step to take next, I do not know. The King and Queen of Spain keep putting me off with my plans because of war with the Moors. I have appealed to the King of Portugal, but to no avail. France listened to my plans but has refused to come to terms. I shall appeal once more to Isabella. As long as there is life there is hope. Surely there is another route to India.

[He looks first in one direction and then another as uncertain which way to go—finally leaves by the opposite entrance from the one which he entered.]

3. PILGRIMS: [Four girls dressed in dove-gray dresses with white cap, collar crossed on breast, white cuffs and apron. Each one carries some article of food such as pumpkin pies, cake, roasted turkey, etc. They waltz onto the stage to the tune of "Pilgrim Maids" (Churchill-Grendell, Bk. III). After their song, they step aside while the curtain opens upon the scene of John Alden and Priscilla. The latter is seated at an old-fashioned spinning wheel. John kneeling on one knee is winding up the yarn.]

PRISCILLA: "Why don't you speak for yourself, John?"

[Curtain closes.]

Early Settlers

4. FATHER MARQUETTE [Dressed in a cassock, Roman collar, sash, and cape. He holds in the right hand a cross and says the following prayer:]

May the Spirit of God Almighty descend upon this great body of water, the Mississippi, and may He bless those who traverse its wondrous waves.

PETER STUYVESANT [Dressed in the costume of a Dutch Patroon with wide-brimmed hat, lace collar and cuffs, etc. He thunders across the stage with his wooden leg and says:]

Now that I, Peter Stuyvesant, am governor of this colony, the Indians will steal no more pigs. I'll see to that.

LORD BALTIMORE [Dressed in silk doublets, fancy coat with wide lace collar and cuffs, tie, and French beard and mustache. He says the following:]

My name is George Calvert, but in the royal court I am called Lord Baltimore. King Charles I gave me permission to leave England to plant a Catholic Colony in America that those therein may enjoy freedom of worship.

BENJAMIN FRANKLIN [Dressed in a statesman's garb of 1776, he has a kite, a key, and a silk ribbon, also a small bottle. He says:]

I will tie this key to this hempen string because lightning will follow the metal in this key. The silk ribbon will prevent me from getting a shock for lightning will not follow silk. See? Into this bottle the lightning will go. I'll save it. Perhaps it can be used for something, someday. Who knows?

5. GEORGE WASHINGTON and MARTHA WASHINGTON [Both are dressed in Colonial costumes. Martha Washington is seated, doing embroidery work. George enters and makes a stately bow. She curtseys and extends her right hand. Both stand erect. She seats herself and continues to work while he addresses her thus:]

Martha, now that our country has won her freedom, the war is over, and all is running smoothly at the Capitol, let's return to Mount Vernon and enjoy God's sunshine and the song of the birds.

MARTHA: Yes, honorable George, long have those sentiments

been mine, also. How I long for the southern cotton fields and the blue skies of Virginia.

[She rises, makes a curtsey while he makes a profound bow. Both retire from the stage.]

BETSY ROSS [Dressed in Colonial costume, is seated while holding the unfinished American flag and is examining it when George Washington comes to her.]

GEO. WASHINGTON: You say, Mistress Ross, that a five-pointed star would look better than a six-pointed star?

[Betsy answers:]

BESTY ROSS: Yes your honor, it is more artistic and do you not think that to arrange the stars in a circle would make a better-looking field? What a pleasure it is for me to do something so worth while for my country. It's the first flag.

GEO. WASHINGTON: Mistress Ross, indeed it is an honor to be of such service to one's country and do you not see the significance of the colors—white for purity, red for courage, and blue for valor?

PAUL REVERE [Dressed in Colonial costume (soldier) and holding a lantern high above his head rushes to the center of the stage and shouts:]

The Red-Coats! The Red-Coats! They come! I must be off to the next house. They come, they come!

NATHAN HALE [Dressed in the Colonial costume for he has been divested of his soldier's uniform, having been caught spying. He enters marching between guards. The guards are garbed as Red-Coats and carry guns. After the death march, which is played while they come to the center of the stage, they stop:]

I only regret that I have but one life to lose for my country.

[Shots ring out from the rear of the stage after the trio leave]

PATRICK HENRY [Garbed as an American statesman of the Colonial day, glasses perched high on his brow. With uplifted arm and with a stern expression of face and voice, he says:]

Give me liberty or give me death.

NOAH WEBSTER [Dressed the same as Patrick Henry. He enters, carrying a large dictionary, places it on the floor of the stage, kneels before it and says:]

NOAH WEBSTER: That is indeed queer. I cannot find it. I, who wrote this book, cannot find it. Cannot find it. Well, I give up.

6. ABRAHAM LINCOLN [Dressed in a long-tailed coat of 1864, beard, starched white collar, cuffs, and black bow tie. He stands in a reverent attitude, with the right hand resting on the woolly head of a slave who kneels humbly at his feet. Nothing is said, but during this tableau, a Southern melody is softly played.]

7. FLORENCE NIGHTINGALE: [With nurse's garb of her day and a lamp in her upraised hand, she kneels over a fallen, wounded English soldier. Near her an aid kit is seen. In the rear of the stage, battle shouts are heard, and if possible to arrange it, booming of cannon.]

8. JEAN NICOLET [Dressed in an odd combination of a flowered, flowing cloak with a broad sash and feathered, broad-brimmed hat. He enters with upraised hands holding a gun in each.]²

JEAN NICOLET: I, Jean Nicolet, was the first white man to set foot on this grand, old Wisconsin soil.

[After he starts to leave "On Wisconsin" is sung or played by the group behind the curtain.]

9. WORLD WAR BUDDY

[While the soldier staggers onto the stage, guns, cannons, and shouts are heard. He falls. The Red Cross nurse rushes and starts to bandage his bleeding head. Then stretcher bearers come and take him away. At this point of the pantomime, the group behind the curtain sings "Over There".]

10. UNCLE SAM

[He is dressed in an Uncle Sam costume; he enters while the bugle is sounding "Taps." Two boy scouts then enter and hold open the center of the curtain while President Roosevelt enters. Miss Columbia enters this finale scene, carrying the flag. As many as may be desired, may finish off this group, dressed as Americans in white dresses or suits decorated with the national colors. When all are assembled, Uncle Sam speaks:]

America, I present to you, my favorite son, Franklin D. Roosevelt.

[Roosevelt bows. Our national hymn is sung as a finale.]

²If desirable, an outstanding scene in the history of any other state may be used here.

"Take a Card Home"

Sister M. Anastasia, O.P.

Little children love to take things home to show their parents. I ran off all the phrases which include the new words of each lesson in the Primer and Book One. As I teach each group of phrases, I give every child a card having the same phrases to take home to read for its parents. Forgotten words will thus be reviewed and remembered better. Then the next day they read them for me individually. This is a good check-up.

PRIMARY GRADES SECTION

By FLORENCE DAILEY

Read the story once. Read it again. Write Yes or No after the sentences following the story.

THE FIRST THANKSGIVING DAY

The English were the first people to build homes in America. They came from across the sea. They were unhappy in England. The King would not let them have their own church. They came to America. These people were called "Pilgrims." The Pilgrims came to America in a ship called the *Mayflower*. It was a very cold winter when they landed. There were no houses in America. They cut down the trees in the woods to build houses. The Pilgrims made friends with the Indians. The Indians taught the Pilgrims how to plant corn and to do many things. In the spring the Pilgrims planted some corn. They watched it grow all summer. In the fall they gathered in all the corn. They were very proud of the big harvest. They were proud of the houses they had built. They were thankful to be in America. After this harvesting and before the next winter came, they set aside a day of thanksgiving. They shot wild turkeys and deer. They baked cakes. They had great feasting. They invited their Indian friends to the feast. This was the first Thanksgiving Day.

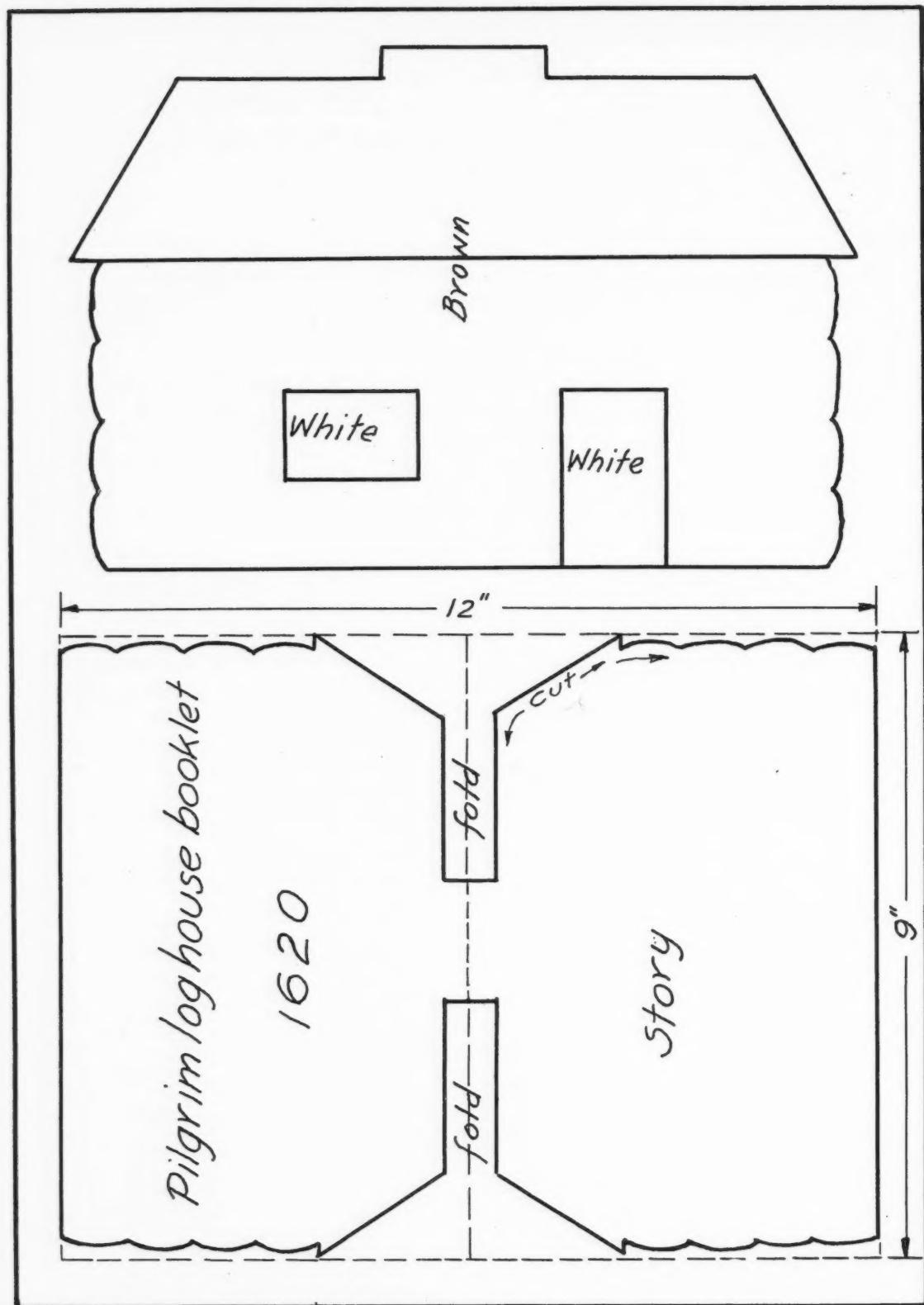
1. The Pilgrims were English people.....
2. They came to America by airplane.....
3. The Pilgrims came to America in the summer.....
4. They made friends with the Indians.....
5. The Pilgrims taught the Indians to plant.....
6. They had a great feast day in the fall.....
7. The Pilgrims feasted alone.....
8. This feast day was the first Thanksgiving Day.....

From this price list answer the questions below.

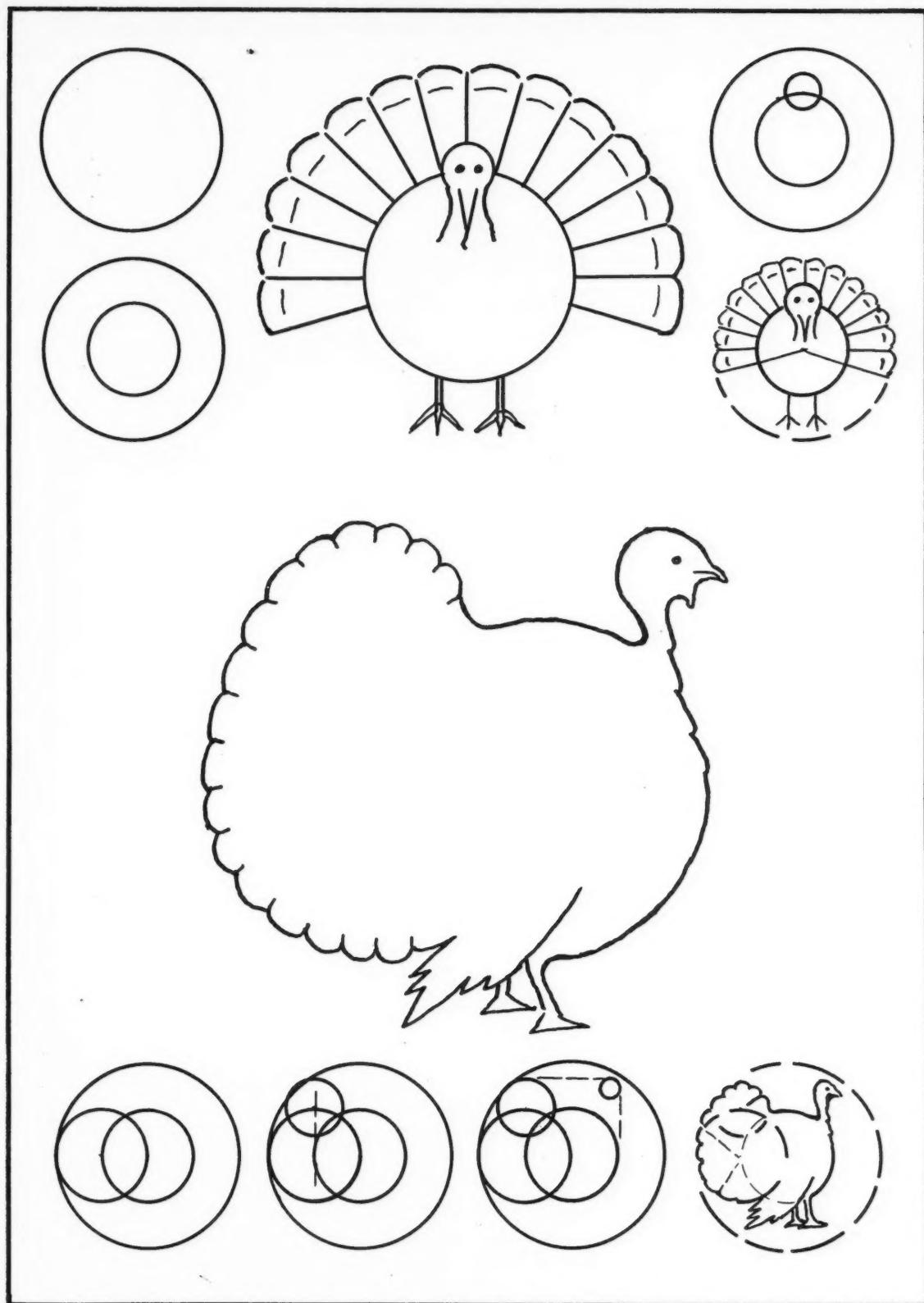
Turkey, a pound	35c
Cranberries, a pound	9c
Olives (bottle),	28c
Celery (bunch),	10c
Bread (loaf),	11c
Potatoes, a pound	2c
Oranges, a dozen	40c
1. How much will a 10-pound turkey cost?	
2. One pound of cranberries cost?	
3. Which is cheaper, celery or olives?	
4. Twenty pounds of potatoes cost?	
5. Is chicken on the list?	
6. How much will the olives and celery cost?	
7. Six oranges will cost?	

Fill the blanks in each statement with a word from below it which will make the statement true.

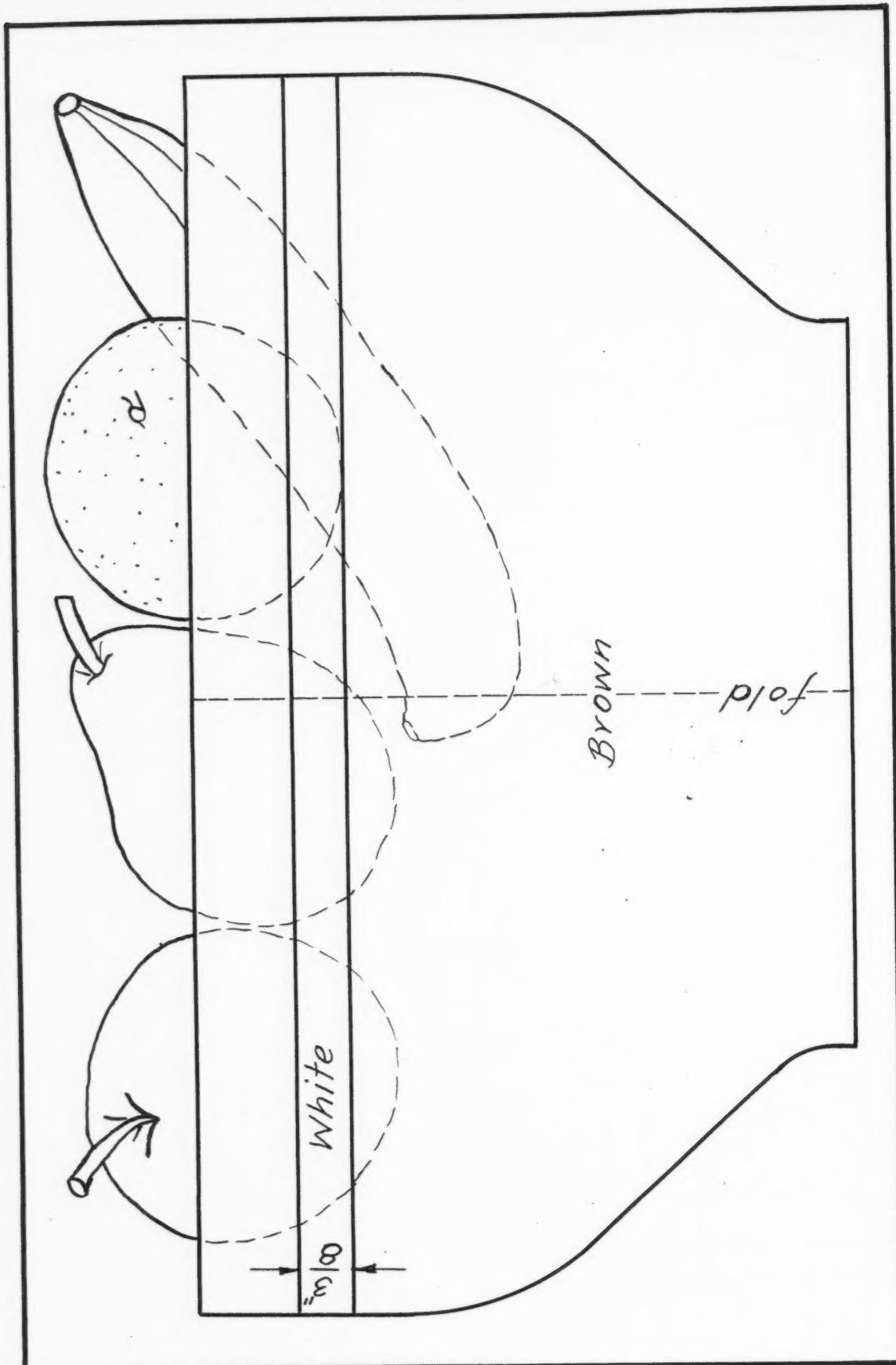
1. Indians lived in a
house tent wigwam
2. Wigwams were made of
skins wood brick
3. On the wigwams they painted
people pictures food
4. Indians liked very bright
food people colors
5. Indian clothes were made of
cloth skins rubber
6. On their heads they wore
blankets hats feathers



Use 9 by 12 brown construction paper. Fold so as to make a 6 by 9 booklet. Fold again for one cutting of both sides. On the inside fold let children write or paste on a short story about Pilgrims. For the cover page cut and paste on a door and window using white construction paper. Draw the roof line.



Progressive steps for simplified drawing of turkey, using circles. Any size turkey may be drawn using the above methods. All circles are to be made freehand with very light lines. Color turkey.



Use 6 by 9 brown or green construction paper. Fold and cut. Use white or any bright color as a border line for decoration. Paste strip on bowl. Mount bowl on 9 by 12 paper. Cut fruit from model or let children draw several and cut out the best. Slide fruit into the bowl.

The Juvenile Library

Sister Charlesana, S.L. and Sister Mary Victor, S.L.

Literature for the child is more important than for the adult. For what reason? To attune his mind to the good, the worth-while in the field of fact and fancy. If the child has been fed in youth with the best of literature, then, without a doubt, the man will have no taste for the light trash that is flooding the market today. Upon the teacher, therefore, lies the responsibility of training these youthful minds, filling them with a desire to seek the best. The first requisite for the accomplishment of this pleasurable duty, is a well-organized school or classroom library.

The teacher should know her library. By this is meant, not only should she know the number of books on the shelves, but be able to discriminate between the good and mediocre; to know which to correlate with the many phases of her classwork; to be able to direct a child in his selection of a book; in short, she should be all in all to the young student who needs her help.

The religious teacher can be a mighty influence in cultivating a love of the good and the beautiful in children's literature. The very life that a religious leads, with her high ideals, culture, and training makes or should make her a well-equipped and inspiring teacher of literature. Her knowledge, study, and love of the beauty of great literature will help her to awaken a like love in her pupils.

I

The list of books offered is not exhaustive, it is merely indicative and is intended to be of some help to the classroom teacher in her work of selecting books. The list is prepared primarily for the purpose of helping the teacher who is having difficulty in selecting material suitable for her ordinary classwork. The first division contains material for social studies for the seventh and eighth grades.

Social Studies

The six following biographies are excellent for their simplicity of style:

Boys' Life of Washington, by Helen Nicolay, *Boys' Life of Lincoln*, by Helen Nicolay, *Boyhood Stories of Famous Men*, by Catherine Cather, *Boys' Life of Mark Twain*, by Albert Paine, *Boys' Life of Roosevelt*, by Hagedorn, *Boys' Life of Edison*, by William Meadowcroft.

When They Were Young Series, edited by Howard A. White. Sixteen books that every boy and girl will enjoy. True stories of sixteen famous Americans.

By Dog Sled for Byrd, by O'Brien. A thrilling story of a sledge trip of sixteen hundred miles in Antarctica.

In connection with the study of Indian Life, Grace and Carl Moon have given three very good books: *Chi-wee, The Runaway Papoose*, and *Lost Indian Magic* (Doubleday, Doran and Company, Chicago).

Ransom of Red Chief, by O. Henry, in the author's unique style, gives a variety of Indian stories suitable for boys. This is published by Grosset.

Last of the Mohicans, by James Fenimore Cooper (Grosset), which never grows old, and *Indian Heroes and Great Chieftains*, by Eastman, are two Indian tales that should be on the shelves.

Among the many excellent books suitable for supplementary work in history and geography, these few are chosen for their appeal to the child's spirit of adventure:

Stories of American Life and Adventure, by Edw. Eggleston (American Book Company).

Little Maid of Nantucket, by Alice Curtis.

Janice Meredith, by Leicester Ford, for a vivid story of the Revolutionary War period.

Horsemen of the Plain, by Joseph Altsheler (Grosset). Rocky Mountain fur hunting in the 60's. Exciting for boys.

A Little Journey Through the Great Southwest, by Felix J. Koch (A. Flanagan).

Opening the West with Lewis and Clark, by Edwin L. Sabin (J. B. Lippincott).

Loyal Blue and Royal Scarlet, by Mary Ames Taggart, is an excellent Revolutionary War story with a healthy tone. Published by Benziger.

Minute Men on Long Island, by James Otis.

Boy Life on the Prairie, by Hamlin Garland.

Lucretia Ann on the Oregon Trail, by Ruth Gipson.

For the study of other countries, the first on the list should be: *Mush You Malemutes*, by Father Hubbard, S.J. This is an excellent account of the author's own experiences in the Alaskan regions. A better supplement to the study of Alaska could not be found than this graphic and humorous description of Alaskan inhabitants and country. It has many actual photographs taken by the author himself.

Little Journeys to Alaska and Canada, by Edith Kern and Marian George, published by A. Flanagan Co., Chicago. A really good study for these two countries.

Hans Brinker, or the Silver Skates, by Mary Mapes Dodge, while outstanding for its story element, at the same time gives a fairly accurate knowledge of the customs of the people of Holland. (Blue Ribbon Co. N. Y.)

By Way of Spanish America, by Myron E. Duckles. A delightful travel book that carries its readers through the Spanish-American countries, with pictures of its people, flowers, and civilization.

Fourth, Fifth, and Sixth Grades

For the fourth, fifth, and sixth grades there are some excellent books which can be used in connection with their social studies.

Boys and Girls of Colonial Days, by Carolyn Sherwin, published by A. Flanagan, is exceptionally good for the colonization period in history.

Heroes of the Revolutionary Period, by Elizabeth Tristam, published by the F. A. Owen Publishing Co., and *The Story of Washington*, by Mary Hall Husted, published by A. Flanagan, contains splendid material for the Revolutionary Period. These stories are told in simple language, big type and small editions.

Winnebago Stories, by Oliver La Mere and Harold B. Shinn, is valuable for its lore of Indian life and its photographs taken by the joint authors.

Manabozho the Great White Rabbit and Other Indian Stories, by Maude E. Warren, published by Rand-McNally Co.

Cobra Island, by Neil Boyton, S.J., is good to put into the hands of a fifth- or sixth-grade child during their study of China and the countries around the South China Sea. Although this is fiction, the scene is laid around that part of Asia, and it is well in keeping with geography as the pupil travels with Frank Gaze and his father from New York to Shanghai and to India, thereby making the study of geography more real and close to home.

Johnny Round the World, by Andre and William La Varre, gives full-page actual photographs of the different children in all parts of the world with a sentence or two at the foot of the page about the children depicted. The photographs are excellent and the book is well suited for the fourth-grade child as an introduction to the study of geography.

Big and Little Brother, by Geijerstam. A most unusual story of child life in Sweden, by a noted Swedish writer. Illustrated with great charm by John Dukes McKee.

Nature

There are many fascinating books on nature that can be used in the grades. It is not the intention to list a long bibliography, but only a few that the children enjoy very much and books that are of excellent worth in themselves.

The Call of the Wild, by Jack London, appeals to most children of the seventh and eighth grades, especially to the boys. It contains a fine dog story, and although parts of it are rough, cruelty to animals too bald, yet on the whole it is good, but not to be handed out too indiscriminately.

Wild Animals I have Known, by Ernest Thompson Seton, is very attractive while instructive to the seventh and eighth grades.

Zeke the Raccoon, by Rhea Wells, published by the Viking Press, N. Y., is a beautifully illustrated story of a pet raccoon. This is suitable for the third and fourth grades and even the fifth and sixth grades enjoy it.

Little Tooktoo, by Marie Peary. The story of Santa's youngest reindeer. An excellent story for the fifth and sixth grades.

Shaggycoat, by Clarence Hawkes. Biography of a beaver. Although this is not one of the best, it is worth while. (Geo. W. Jacobs Co., Phil.)

Wild Animals at Home, by Gabriel Setoun. Very interesting story of animals.

First, Second, and Third Grades

This list is not properly of nature books, but more accurately, animal books. Marjorie Flack has written and illustrated some very good animal stories. Her *Angus and the Ducks*, *Angus Lost*, and *Wagtail Bess* published by Doubleday, Doran are really the best for the primary grades. The illustrations alone make them worth putting on the shelves. The story in big print follows the illustrations throughout.

Six Little Ducklings, by Katharine Pyle, published by Dodd, Mead & Co., is also very good.

Christopher Robin Reader, by A. A. Milne. This is an excellent story about a little boy called Christopher Robin and his toy animals, especially his Teddy Bear called Pooh.

The House at Pooh Corner, by A. A. Milne, is a sort of sequel to Christopher Robin, and is cleverly done.

Millions of Cats, by Wanda Gág, published by Howard McCann, Inc., N. Y.

The Somersaulting Rabbit, by Marion Billard.

Farm Folk, by C. A. Brendal, published by Albert Whitman Co., Chicago.

The last three mentioned are beautifully illustrated.

II

It seems that poetry is sometimes slighted in our work despite the fact that small children respond readily to rhythm. For this

reason, and because children have an inborn love of poetry, we should endeavor to give them the best. It is in childhood that the young minds should be stored with poems whose music will be a delight when first read, and whose beautiful thoughts will retain their charm throughout the years.

It has been said that poetry is the language of childhood and youth, and this is true, for poetry does make a strong appeal to childhood. It is the language used to express emotions, ideals, and perfection of rhythm. Poets seem to be able to see into the heart of things and to express the secrets that are revealed to them.

The following selections, listed according to the seasons, are suitable for each month and the events that occur in the different months. This list has been prepared with a view to selecting poems for the intermediate and upper grades, but there are also included some for the primary grades. The selections for the lower grades should be those that appeal primarily to the feeling for verbal beauty and rhythm and sing themselves into the heart. The Mother Goose Rhymes truly fulfill this requirement.

The three principal aims in making these selections are: first, to provide poems suitable for each season of the year; second, to bring out through poetry the beauty and the events of the seasons; third, to acquaint children with some of the best poets—especially our Catholic poets.

For the spring months, March, April, and May, the following poems are appropriate:

"On a March Morning," by T. A. Daly, taken from his *McAroni Ballads*.

"The Man of the House," by Katharine Tynan, from *The Catholic Anthology*, by Walsh.

"The Green O' the Spring," by D. A. McCarthy, from *Poetry for Junior Students*.

"Pippa's Song," by Robert Browning, from *Poetry for Junior Students*.

"The Rain Song," by Robert Loveman, from *Poetry for Junior Students*.

"Concord Hymn," by Ralph Waldo Emerson, from *Heroes and Holidays*.

"Mantle of Mary," by Patrick O'Connor, from *Songs of Youth*.

"Daisies," by Frank Dempster Sherman, from *Graded Poetry*.

"Memorial Day," from *Heroes and Holidays*.

"Mother and Dad," by Nanky Poo, from *Pudsy Kelly's Gang*.

The spirit of summer seems embodied in the following:

"Recipe for A Butterfly," by Leonard Feeny, from *Towns and Little Towns*.

"Summer Shower," by Emily Dickinson, from *Pieces for Every Month in the Year*.

"A Bunch of Roses," by John B. Tabb, from *Poems*.

"Flag O' My Land," by T. A. Daly, from *McAroni Ballads*.

"The Bumble Bee," by James W. Riley, from *Riley Child-Rhymes*.

"Independence Bell," anonymous, from *Heroes and Holidays*.

"The Circus Day Parade," by James W. Riley, from *Riley Child-Rhymes*.

"Bed in Summer," by Stevenson, from *A Child's Garden of Verses*.

Autumn is a time of beauty and of historic events, both of which are vividly portrayed in:

"Goldenrod," by Mrs. F. J. Lovejoy, from *Graded Poetry*.

"Goodbye to the Sunburnt Days," by Nanky Poo, from *Pudsy Kelly's Gang*.

"Autumn Fires," by Stevenson, from *A Child's Garden of Verses*.

"October," by T. A. Daly, from *Carmina*.

"October's Bright Blue Weather," by Helen Hunt Jackson, from *Graded Poetry*.

"Autumn Leaves," by George Cooper, from *Pieces for Every Month of the Year*.

"Columbus," by C. M. Lindsay, from *Heroes and Holidays*.

"October Gave a Party," from *Heroes and Holidays*.

"My Jack-o'-Lantern," by Laura M. Fitch, from *Heroes and Holidays*.

"A Frosty Morning," by T. A. Daly, from *Canzoni*.

"How Sleep the Brave," by William Collins, from *Poetry for Junior Students*.

"Thanksgiving," by Mary N. Thayer, from *Heroes and Holidays*.

Many poets have written inspiring poems suitable for the winter season, which brings the lovely feast of the birth of Christ, the birth of the New Year, and the births of two of our country's greatest heroes. The following have been chosen because they depict so beautifully these events:

"His Coming," by Patrick O'Connor, from *Songs of Youth*.

"While Shepherds Watched Their Flocks by Night," by Nahum Tate, from *Heroes and Holidays*.

"Christmas Down at Kelly's," by Nanky Poo, from *Pudsy Kelly's Gang*.

"The New Year," by Tennyson, from *Pieces for Every Month of the Year*.

"The Following of the Star," by Patrick O'Connor, from *Songs of Youth*.

"Who," by Alice Curtis, from *Heroes and Holidays*.

"Death of Lincoln," by W. C. Bryant, from *Heroes and Holidays*.

Suitable for all times, our concluding group of poetical works contains excellent material which would be an asset to any library for children, especially for the primary grades:

Silver Pennies, by Blanche J. Thompson; *Three Years with the Poets*, by Bertha Hazard; *Hop Skip and Jump*, by Dorothy Aldis; *Poems of Childhood*, by Eugene Field; *Puddin' and Pie*, by Jimmy Garthwaite; *Chinese Rhymes for Children*, by Isaac Taylor Headlan; *The Jumbles*, by Edward Lear; *Rainbow Gold*, by Sara Teasdale; *Ring Around*, by Mildred P. Harrington; *The Poetry Book*, by Miriam B. Huber and Charles M. Curry, a series of nine volumes.

To be complete, a child's education should be threefold: moral, mental, and physical. With this in mind an attempt has been made in the preceding lists to provide material which will appeal to the senses in such a way as to meet the requirements of this threefold education. The selections named cover the entire field of the religious, the aesthetic, the intellectual, and the practical life of a child, and contain material which will appeal to the different types of children found in every school.

A Project in Reading

Sister M. Richard, C.S.C.

Easy, fluent writing, as all English teachers know, is the result of wide reading. To familiarize high-school students with contemporary authors' style and create in them a desire to read extensively all forms of literature new and old, and to do this critically, has long been a problem. The mere phrase "good literature" is to the normal high-school student a disqualifying one.

After a quite futile attempt to teach composition to a senior class of average ability, I decided they had read far too little to be able to launch out with a good swing into the original creative work I desired. Considerable reading had to be done. At the beginning of the second quarter I selected from the library reading material of all types, and brought the books to my classroom. From these I prepared a list of biographies, essays, dramas, poems, and short stories I wished the students to read. Opposite each selection I placed 1, 2, or 3 points of credit which they would receive for each reading and report. When the class met for the first time that quarter, I informed them they must earn one hundred credit points during the quarter for outside reading which they might select from the list I had made. This was to be done in addition to preparation for classwork. The credit would be given on a library card containing their name, the title of the selection and the author, and their personal reaction. The last I considered most important. I told them that as they read they should note unusual expressions, clearness of description, keenness of observation, humorous remarks, use of the right word to give a specific meaning; and particularly that they should pretend that each article read had been written purposely for the girl reading it. Finally they were to write of the pleasure they derived from the reading, or of the parts they liked and why; or simply the impressions they received.

I reserved the right to refuse credit if the personal reaction was not original, lively, and sincere. The list of recommended reading I changed each week or oftener if the girls desired. I must admit I picked out only attractively bound books the first few weeks. The *Hound of Heaven* in a single colorful volume was always read in preference to the same poem in Thompson's *Complete Poetical Works*.

At first I received cards with, "I liked *Walking Tours* because it was written by Robert Louis Stevenson and he is a good author," or "A Conversation with an Angel is a humorous essay written by a convert to Catholicism, Hilaire Belloc. He has written much in defense of his religion since his conversion." Obviously these were not the desired personal reactions. I wrote "Please see me about this" on the cards and returned them. When the girls came back I tried indirectly to create in them a desire to do it over and do it better. I generally ended by saying, "Now if you think this is the best you can do with this essay, why not read something else?" In most cases the request to do it over followed. The second card on *Walking Tours* brought out a little spunk. "I don't think Stevenson ever walked with a modern girl, for we certainly do not take 'mincing steps.' And I think it's lots more fun to go for a long walk with someone than alone, as he says. He really couldn't have walked very fast himself, for he stopped often, either to look at fishes from a bridge or to peer into grasses. Of course it is perfectly natural to do these things if one just rambles through the country, I admit. I truly liked his description of night by a fire, and trips into 'the Land of Thought . . . among the Hills of Vanity.' A camp fire surely makes a changed world for most of us." Another reaction resulting from a first reading is worth quoting: "I had always thought that when I am forty years old I would be able to read and understand Hilaire Belloc. In his essay *The Mowing of a Field*, I found him very readable, and think I experienced for the first time in-

tellectual pleasure when I read, 'June was in full advance; it was the beginning of that season when the night has already lost her foothold of the earth and hovers over it, never quite descending, but mixing sunset with the dawn.' Another sentence that summarizes probably hundreds of years and contains a pleasing rhythm is, 'In between that day and this were many things, cities and armies, and a confusion of books, mountains, and the desert, and horrible great breadths of sea.' The essay was so vivid and enjoyable I wanted to share it with someone; so I showed it to Dad."

Some naturally read the more serious assignments, but the choice was always their own. There was a slow but real growth in self-expression. This was especially evident among the timid members of the class. Girls backward and inarticulate were encouraged by the appreciation given their written opinion. I am sure that one girl's inferiority complex was considerably overcome by the gradual realization that her analysis of a drama or poem could be right. Frequently I read to the class reactions that showed the most improvement.

Never did I suggest an entire book. Definite short stories, essays, poems, etc., were on the list. They received no credit for reading other parts of the book, but were free to do so. The following is a good illustration of what sometimes happened: "After reading *The Lost Word* by Van Dyke I feel that I have visited a beautiful art gallery where all the pictures were painted with words. There was a portrait of St. John of Antioch, a magnificent home, a beautiful woman, a lovely child, a chariot race, a dying boy, and a penitent sinner. Throughout the gallery a tiptoeing silence prevailed. When I had finished I did not want to hear 'the noises of the world' for which Kilmer thanks God; so I turned to the first story in the book and read them all."

It was an intensive reading course, but, I feel sure, an enjoyable one. Every member of the class earned her 100 points. A few went over the mark by as many as 60 points. The aim was to encourage good reading for enjoyment and to prepare them for writing, that they might be better able to express their ideas, emotions, and ideals. Much of this was accomplished, but I think even more was achieved. The experience removed literature from between textbook covers and made it alive and enjoyable. There was a noticeable growth in the students' reactions. It gave them an analytical reading habit, which some I feel sure will keep. The crowning reward for the entire project was a question, and its answer given me in June. "Do you know how long it has been since I bought a movie magazine? Not since long before Christmas. I don't seem to like them any more."

Our Reading Nook

Sister Mary Edith, O.P.

The accompanying photograph presents a typical situation in the first grade at Assumption Grotto, Detroit, Michigan, in which an open cloakroom was transformed into a cozy and attractive reading nook.

To stimulate the children's interest and to add to their enjoyment, a wide range of reading material based on the vocabulary of the first grade was chosen.

To give the child access to this wealth of material, discussions were held in the reading classes during Book Week as to the care and value of books. Plans were then made for a reading nook.

The only available space in our room was the open cloakroom. We immediately began to convert this into our library. The construction of the bookshelf gave an opportunity for the incidental teaching of measurement in connection with an activity so vital and necessary to the child. Two old tables brought by the children were cut down to standard height. The bookshelf, tables, and chairs were painted with red enamel. To give an artistic touch to the chairs the backs were made to represent the wooden soldier. The soldier was cut out by means of a jigsaw. The art studio and picture bulletin board in the "tuck-away" corners completed the transformation by screening off the wardrobe.

In this reading environment, enhanced by the colorful set-up, the child was eager to spend his free periods among his book friends. Each child took pride in lending or donating the most interesting worth-while story books to the little library. Much time was given the children to get acquainted with the books. This time was well spent, for the children unconsciously formed a taste for the better kinds of books. They remembered the teacher's comments on the better ones and the special attention given to certain books. They soon sensed the fact that there are many different kinds of books—books of pictures, books of poems, books of stories, and books of information.

The following method of checking out books proved very satisfactory. Each book had a number marked plainly with white ink on the front cover. When the child wished to draw out a book, he took a yellow card, marked the date (as 2-14-1935) on this card, also the number of the book he chose, and printed his name. This yellow card he placed in a card file box kept for that purpose. He drew out the card from the card file box when he returned the book and gave the card to the teacher who, in turn, could check on the books drawn.



Reading Nook, First Grade, Assumption Grotto School, Detroit, Michigan.

Gleanings from the Liturgy

ALL SAINTS' DAY

Placare, Christe, servul's¹

The Father's pardon from above,
O Christ, bestow; Thy servants spare;
And, bending from Thy throne of love,
Regard the Blessed Virgin's prayer.

Bright Angels, happy evermore,
Who in your circles nine ascend,
As ye have guided us before,
So may ye still our steps defend.

While Prophets, and Apostles high,
Forgiveness of our sins entreat,
Lord, hear our suppliant prayer and cry,
And spare us at Thy judgment-seat.

In purple clad, the Martyr band,
Confessors too, a shining train,
All call us to our native land,
From this our exile, back again.

Ye blessed choirs of Virgins chaste,
O may we share your seats on high,
With Hermits, who from deserts waste,
Were called to mansions in the sky.

¹This is the hymn for Vespers on the Feast of All Saints. It was written by Rabanus Maurus (776-856). The translation is by Father Edward Caswall, a brilliant convert who came into the Church with Newman. The reader will not fail to note the care and order in which the members of the Church Triumphant are included and enumerated in the hymn—Our Blessed Lady, the Angels, Prophets, Apostles, Martyrs, Confessors, Virgins, and Hermits.

²On the first two days of November the Church places side by side two festivals, one of joy, the other of sadness. Every devout Catholic looks forward with unfaltering hope to the time when he shall meet again those who have

So may the realms of faith be blest
So unbelief be chased away,
Till all within one fold find rest,
Secure beneath one Shepherd's sway.

To God the Father glory be,
And to His Sole-Begotten Son,
And glory, Holy Ghost, to Thee,
While everlasting ages run.

ALL SOULS' DAY

Dies Irae²

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When shriveling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:

O, on that day, that wrathful day;
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay
Though heaven and earth shall pass away!

gone before him with the sign of faith and sleep the sleep of peace (*Canon*). In the Liturgy of All Souls' Day such thoughts are brought home to all. The noblest of all uninspired hymns, the *Dies Irae*, forms the sequence of the Mass. It describes the Judgment scene in a striking and vivid manner. It was written by Thomas of Celano in the 13th century. At the present time it would be possible to list at least 300 English translations of the great hymn. Several books have been written on it. One of the many translations can be found in every English or Latin-English Missal. The condensed version given above was made by Sir Walter Scott.

Watching the Calendar

From the Church Calendar

November 1. Feast of All Saints

A holyday of obligation. Today the Church honors all the saints in heaven whether they have been declared such individually or not. We are all expected to be saints. Impress this truth upon your pupils, also its corollary that being a saint does not, necessarily, involve anything extraordinary. Our Lord said: "Be ye perfect as your Heavenly Father is perfect." If we suppress the desire of revenge or the desire to show anger, we are doing something toward becoming a saint, as well as observing the Commandments.

November 2. Feast of the Poor Souls

"Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me" (Job xix. 21).

On this day, the Church prays to God for the relief of all souls who are suffering in purgatory. They can no longer do anything for themselves, but we can shorten their time of suffering by praying for them, hearing Mass for them, offering Holy Communion for them, and gaining indulgences for them. Let us not neglect to do what we can for the poor souls, especially today and during this month, for our relatives and friends, also for the others, especially for those who are most neglected.

November 3. Twenty-First Sunday after Pentecost

Gospel: The Unjust Servant (Matt. xviii. 23-35).

November 3. St. Hubert

St. Hubert was a bishop. In his early life, he was extremely fond of hunting. One day, while hunting, he had a vision which caused him to give up his sport and devote his whole life to the service of God, and to hunting for souls.

November 4. St. Charles Borromeo

The picture for this month on *The Catholic Art Calendar* shows St. Charles giving Holy Communion to the dying. Although he was a cardinal of the Church, he found a great deal of time to help the poor and the sick. He is especially remembered for his charity during the great plague in the city of Milan.

November 5. Feast of the Holy Relics

Your pupils should know about this feast. Today the Church honors the relics of the bodies of the saints whose souls are in heaven.

"Our bodies are temples of the Holy Ghost. That accounts for the solemnity of Christian burial, and consecration of the ground in which those bodies are buried. That explains, too, why we venerate in a special manner the relics of the saints." — *Character Calendar*.

November 10. Twenty-Second Sunday after Pentecost
Gospel: Tribute to Caesar (Matt. xxii. 15-21).

November 13. St. Stanislaus

Read *For Greater Things*, by Father Kane.

November 17. Twenty-Third Sunday after Pentecost
Gospel: Christ raises the ruler's daughter (Matt. ix. 18-26).

November 17. St. Gregory the Wonderworker

"Do you think the things this saint did were wonderful? You can work much greater miracles. It is plain to see that the saint himself had little to do with the actual moving of the rocks, or the drying up of the lake; God did that at the saint's prayer. If you remove from your own life the rocks of selfishness, and dry up the lakes of vanity and vainglory, you must do most of that yourself, assisted by God's grace, of course. But your part of the task is not at all easy, as you know, if you have ever tried." — *Character Calendar*.

November 19. St. Elizabeth of Hungary

Your pupils should be familiar with the life of this saintly queen—a good wife, a good mother, and a good neighbor. She was especially zealous in assisting the poor.

November 21. Presentation of the B.V.M.

When Mary was three years old, her parents presented her to God in the temple. Read up on this feast in *The Catholic Encyclopedia* or elsewhere so that you can tell your pupils all about it. High-school pupils may read for themselves.

November 22. St. Cecilia

"The musicians played, and the maiden Cecilia sang in her heart unto the Lord alone, saying: 'Lord, let my heart and my body be undefiled, that I be not ashamed.'" — *Matins*.

November 24. Twenty-Fourth Sunday after Pentecost

Gospel: The Great Tempest (Matt. viii. 23-27).

November 25. St. Catherine

St. Catherine of Alexandria was a virgin and martyr. She went to the Emperor Maximinus who was persecuting the Christians and presented their cause so ably that the emperor summoned learned men to debate with her. After she had converted many of these, the emperor had her put to death.

St. Catherine is considered a special patron of young women, especially students. She has been the subject of inspiration for many painters and poets. Read the article about her in *The Catholic Encyclopedia*.

November 30. St. Andrew

St. Andrew, the Apostle, was the brother of St. Peter. He suffered martyrdom by crucifixion on a cross in the form of an X. For two days, he hung on the cross preaching to those who came to visit him.

From the Calendar of Literary Lights**November 3. William Cullen Bryant (1794-1878)**

The well-known New England poet. Some of his simple poems are very well suited to school reading and study. You can find them not only in his complete works but also in various school anthologies.

November 10. Oliver Goldsmith (1728-1774)

This famous English writer was born in Ireland. The poem, *The Deserted Village*, is probably his best-known work. The novel, *The Vicar of Wakefield*, and the play, *She Stoops to Conquer*, are also well known even in our own day.

November 11. Thomas Bailey Aldrich (1836-1907)

An American poet and novelist, who was editor of *The Atlantic Monthly* (1881-1890).

November 13. Robert Louis Stevenson (1850-1894)

This Scotch poet, essayist, and novelist is a great favorite among children. His *Child's Garden of Verses* is a popular source of children's poetry. Many of these poems will be enjoyed by children of all times and places. Select those which do not have too many allusions which modern American children cannot understand. Some of Stevenson's essays are excellent for reading in the high school. They are all models of style in the highest degree.

November 13. Francis Thompson (1859-1907)

(Anniversary of his death.) Francis Thompson should be a favorite in Catholic schools. There are several well-edited editions of his *Hound of Heaven*. He was an English Catholic.

November 29. Louisa May Alcott (1832-1888)

The author of *Little Women*. See *Atlantic Monthly* for August, 1911.

November 30. Mark Twain (1835-1910)

Pennname of Samuel L. Clemens, the famous American humorist. Author of *Tom Sawyer*, *Huckleberry Finn*, etc.

Persons and Events of History**November 2. Daniel Boone (1734-1820)**

The great pioneer scout. Many collections of pioneer hero stories for boys tell the story of Daniel Boone.

November 5. Election Day

The first Tuesday after the first Monday in November is national election day. Let the class in civics put on a program of papers or talks about our Constitution and system of government; the officers that are to be elected this year; etc.

November 6. Ignacy Jan Paderewski (1860-)

Ask some of the high-school students to give a report on the life of this illustrious musician.

November 7. Mme. Marie Curie (1867-1933)

Polish-French chemist and physicist. She and her husband discovered radium. In 1903, they received the Nobel prize in physics. Your high-school pupils should certainly prepare reports on these two famous Catholic scientists, Pierre and Marie Curie.

November 7. Lewis and Clark Reach the Pacific (1805)**November 10. William Hogarth (1697-1764)**

A well-known English painter and engraver.

November 10. Samuel Gridley Howe (1801-1876)

Philanthropist and reformer. Noted for his improved methods of educating the blind.

November 11. Indian Summer

Anniversaries and Holidays, under this date, states that this season is called St. Martin's Summer in England and France, and quotes the following description:

"That mellow time in November, which follows the first, or even the second cold snap or period. The return of summer for a season, characterized by a hazy atmosphere and a mellow air and coloring."

The same source book mentions the poems on Indian Summer or St. Martin's Summer by Whittier, Emily Dickinson, Lowell, Father Tabb, and Henry Van Dyke. See encyclopedias for origin of the term Indian Summer. Also read the legend about St. Martin sharing his cloak with a beggar and thus causing summer to return.

November 11. Armistice Day

On this date in 1918, the Armistice drawn up by European allies and the United States was signed by Germany, and the world war came to an end. On this day in 1920, France and England each buried an unknown soldier with the highest national honor and the United States did the same in 1921. This was a fitting memorial to all the soldiers who died in the great war. A program reviewing briefly the history and the principles behind this war would be eminently fitting. It should include a "boost" for the work being done among schools and colleges by the Catholic Association for International Peace, and should leave with the pupils a resolution to pray and work for peace, justice, and righteousness.

November 14. Robert Fulton (1765-1815)

The inventor of the steamboat. Also a painter of miniature pictures, as well as an engineer.

November 14. Booker T. Washington (1858?-1915)

(Date of his death.) Eminent Negro educator and writer. Seize this opportunity to get the high-school students interested in the duty of American Catholics toward the Negroes in our own country.

November 15. Articles of Confederation (1777)

Adoption of the Articles of Confederation by the Continental Congress in 1777.

November 17. Suez Canal Opened (1869)

Report on the place of the Suez Canal in the present controversy over Ethiopia.

November 19. George Rogers Clark (1752-1818)

The conqueror of the Northwest Territory.

November 19. Lincoln's Address at Gettysburg (1863)**November 21. Cardinal Mercier (1851-1926)**

The Belgian Cardinal who became so prominent during the world war. See his life published by Kenedy in 1917.

November 21. Mayflower Compact (1620)

See *Anniversaries and Holidays* for an extensive bibliography for a program for this and Thanksgiving Day.

November 22. La Salle (1643-1687)**November 24. Father Junipero Serra (1713-1784)**

By all means have your high-school students know the work of this zealous Spanish missionary and historical character who founded many missions in California.

November 28. Thanksgiving Day

Read the President's proclamation. *Practical Aids for Catholic Teachers* contains good brief suggestions for a program. We need a great deal more of the spirit of thanksgiving and acknowledgment of our dependence upon God to cure the spiritual ills of our times.

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Art of Repetition in Teaching Shorthand and the Languages**Sister M. Gabriel, O.P.**

The secret of a good memory is thus the secret of forming diverse and multiple associations with every fact we care to retain.

—William James.

With words as with facts there must be multiple associations until they become "automatic." Repetition in variety. When there is the stimulus to appear in a school drama, or to enter a contest, memorizing is easy; but without an incentive the teacher must expect disappointment from the lesson-assignment if she holds too closely to the memorizing method. Vigor, and appreciation of a subject, languishes unless it is encouraged by delight. The discovery that unfamiliar dictation may be written without strain animates, and the problem of rapid progress is solved.

The training values of shorthand and a language are parallel. For the purpose of illustration of the art of repetition, shorthand is preferable to a language as it requires no translation, and is applicable to any language.

A selected list of words may be unlimited in sentence reconstruction. Without preparation a teacher can give continuous dictation of unconnected sentences formed from the "one hundred most common words."

Typewriting, a requisite to shorthand, may be considered here. Stock sentences are necessary to originate rhythm in typing, but to maintain it through continuity requires a method of art. Sprightliness can be sustained by bending repetition and continuity. "Mother Goose" gives excellent material: "The House that Jack Built," "The Old Woman and Her Pig," "For the Want of a Nail," and any others the pupils can readily recall. The wider the selections the better for the demonstration of the advantage of the repetitious exercises. The very modern jingles may be too exciting. The alphabetical game of "I admire you," an inventory of everything in the classroom: any chain of words that may be rapidly recalled. There should be no hesitation: while one sentence is being typed there should be several awaiting. In the blindfold method of teaching the touch system of typing there is no other recourse than repetition and memory work.

"Mother Goose" and similar devices are elemental for the typing class, but cannot be introduced in shorthand until the pupil has acquired the fundamentals, as many of the simplest words are "written according to advanced principles." But the repetition is good for speed penmanship. Practice from copy impairs: "Write a given task twenty times in succession; at the end of the twentieth time you will write it faster, but you will not write it so well."

For shorthand the repetitious method is reversed. The pupil may study by the word-method—that is, by the underfolding (or covering) of either the longhand or the shorthand, and writing the transcription. This self-checking should be used in studying, but from the first lesson there should be sentence practice.

Words dictated separately are too difficult to understand. The pause between every word is injurious to the formation of dictation habits.

Sentences cultivate attention.

Short sentences train the mind to retain, and to acquire the ability to grasp longer statements.

There is a delight in the play of words.

The pupil is surprised with his ability and is encouraged.

The *Gettysburg Address*, stenographically written, is, probably, in one of the textbooks of every system of shorthand; therefore, it is convenient to take it for exemplification. As the pupil has probably memorized it in the grades, each separate outline is readily analyzed, and rules recalled and applied. The word *repetition* in the speech itself is an aid to mastery. The word count is 268 words, but it is composed of only 129 words. Of these, 92 are from the Ayres' Scale of the One Thousand Commonest Words; of these, 35 from the One Hundred Commonest Words, which leaves only 37 new words for the pupil to learn. The word *that* is repeated thirteen times; *we*, ten times; *here* and *to*, each eight times; *dedicate*, six times; *nation*, *it*, five times. Seventeen words are repeated twice, seven words, three times; four words, four times.

With these 129 words in mind, it is easy for the teacher to reconstruct them into sentences:

People, people by the score,
What is this they struggle for
On this field of war?

Poetry is not suitable for dictation but a gauged amount of rhythm is accelerating.

Will the brave men have a portion
Of the power?
Will the government remember
Their devotion:
And at last will they be honored
Highly, nobly
In full measure for this task
Of seven years?

The student must understand that the theme of the *Gettysburg Address* is not considered in the reconstructed sentences. The sentences are purely word exercises. But the religious teacher may be able to elevate their minds by reference to God.

Live the larger life. Hallow your years! Resolve, advance, endure. In the higher sense, will is the might of power: have this will. Take note of all that is great, all that is of God. Consecrate your liberty to God's will. Work with full might in the cause of devotion.

Alliteration is good to stimulate interest:
Our Fathers fought for final freedom.

This proposition will place the proper power in the people.
The honor they gave the living did not detract from their devotion to the dead.

Liberty will last as long as we dedicate our nation, and consecrate our lives to God.

They take their testing nobly.

We remember resting here, but forget the cause of our remaining here so long.

They are equal to it, but are not at liberty to take the test.
What portion of the people will perish in the task of testing the might of this measure?

It is great, it is new, it is measured and tested and properly placed, but it is unfinished: for it is not dedicated to the God Who created it.

The material selected for shorthand dictation is of a serious type, but, occasionally, it is well to introduce a little of the colloquial: In the following there is a sense of mystery, and mystery always appeals:

Newman: What on earth did seven men meet in this place for?
Willmet: We did not hear.

Newman: This was years ago, was it not?

Willmet: Not so long ago: last year, or the year before that.

Newman: Did they meet together?

Willmet: Whether they did or not we cannot say. They should not have met at all. It is not the proper place.

Newman: Do four of the men live underground now?

Willmet: We cannot say. The people say that they do not do any work. They will not say who they are, and no one knew them before.

One hundred and twenty-nine words is a meager proficiency but perfection is expansive, and the working vocabulary is soon increased to thousands.

The psychologist is invited to experiment on the inability of

the immature mind to construct sentences from word lists, and the rapidity with which it may be done by the mature mind. It is a special heritage, a prerogative which should be more highly esteemed. To a teacher it is a mastery over the pupil.

A Drill Device in Arithmetic

A Sister of St. Francis

Many children like arithmetic in the same way and for much the same reasons that they like puzzles, riddles, and other intellectual achievements. Arithmetic is one of the best intellectual games that the elementary school has to offer. The newer methods make arithmetic a more attractive game for young intellects by giving the interest and joy of the pupils in action, achievement, and mastery greater stimulus and fuller play.

The following device is proposed to aid the teacher of arithmetic in providing drill material to be worked in such a way as to involve physical action, variety, sociability, a chance to win, and a practical gain.

It will prove especially helpful to teachers of large classes. The writer observed this device applied in a third-grade class which for this purpose was divided into eight groups. It was evident that every child in the room was greatly benefited.

Suppose you are teaching a class of 42 pupils. Divide your class into various groups according to ability, for the purpose of allowing each group to proceed at varying rates of speed. Under such grouping the slower sections will work happily and well, undiscouraged and unharried by classmates too quick for them, and they usually become able to proceed at practically a normal rate thereafter.

Have drawn all along the blackboard as many horizontal lines as there are individuals in each group. Above each line write in random order the figures from 1 to 9; thus:

1 3 9 7 4 2 6 8 5

The figures should be written neatly and well spaced. To avoid copying, the figures are arranged in a different order above each line. Thus, the second line may show the following arrangement:

5 8 6 2 4 7 9 3 1

Ask Group I to proceed to the board and add the number 7 or any other number from one to nine to each number above the first line. The sum is written below each respective figure below the second line, care being taken to preserve the line and thus avoid effacing the work on the board.

The pupil finishing first turns to the class, saying, "First." All stop working and listen to the first pupil who reads the answers from the board. If his work is correct, a star is added to his name on a "Star Pupil" chart, made for this purpose. At the same time, the boys score one point if the winner is a boy, if the winner is a girl, the girls win one point. The pupils at the blackboard erase their answers, and hand the piece of chalk to the members of the new group called out.

While a certain group is working at the board, the rest of the class pay attention to discover mistakes and to strengthen their own memory regarding the number facts being reviewed.

Primary teachers will notice that the game in the above form provides valuable practice on the fundamental addition combinations. The fundamental combinations in subtraction may be drilled upon in the same way. Write the minuends above the first line, thus:

17 13 15 11 14 10 12 18

and ask pupils to subtract the number 9 from each figure.

If we could provide for efficient addition and subtraction habits in our pupils, we must see to it that their fundamental skills are extended to include addition and subtraction in higher decades. If a pupil has been well taught the combinations 2 and 6, and 6 and 2, it will be relatively easy to make him understand that 22 and 6 are 28 and that 26 and 2 are 28. If he has mastered 9 and 4 and 4 and 9, he is quick to understand that 29 and 4 are 33 and 24 and 9 are 33. Drill in higher decade addition and higher decade subtraction may thus be carried on very interestingly as stated above.

Arrange your lines thus:

22 29 21 33 38 27 35 36

and ask pupils to add or subtract a certain number. I would recommend to drill on one difficulty at a time.

This device lends itself very well also for reviewing various phases in the teaching of common fractions, decimal fractions, and percentage. After having studied common fractions, the class may drill on exercises like the following:

Reduce to lowest terms:

4/8 6/16 12/16 8/10 8/12 14/16 16/20
9/8 10/9 15/3 12/7 15/9 12/4 18/9

Multiply by a certain number and reduce to lowest terms:

1/5 3/4 3/5 5/8 1/10 4/5 3/7 1/6

Change to common fractions in lowest terms:

0.8 0.60 0.20 0.40 0.35 0.65 0.125

Multiply by 0.1.
 25. 37. 426. 384. 270. 360. 536. 124.
 How much is 50 per cent of:
 20 40 36 80 90 24 *48 98 54 66

How much is 25 per cent of:
 32 60 120 5 16 25 36 48 90 84

Those familiar with this sort of competitive work in the schoolroom can visualize a group of children, some working zealously at the board, others eagerly watching and waiting to get their turn. At the end of the short drill period every pupil has the proper mental set for the number lesson of the day. When the writer observed this device applied it was most gratifying to see the zeal exhibited by the eight groups into which the class had been divided. In less than 10 minutes every child had a turn at the board.

May I say again, in order to avoid copying, the numbers above each line must be arranged in different order. The same numbers may be left on the board for several days or weeks. The second line will help to preserve the number-work, and thus lessen the work of the teacher. The "Star Pupil" chart should be hung in a prominent place in the classroom. On this chart should be recorded not only the individual winners but also the points scored by the boys as a group and the points scored by the girls as a group. The results of this drill work have not only been gratifying to the teachers and pupils but also to the parents of the children who again and again have reported on the increased interest of their children in number work.

Some Children's Readings

The following books and booklets have been suggested by a teacher for children. They are especially suitable for supplementary reading in the religion class in the lower grades.

Acts of the Apostles for Children, Herrick (St. Louis: Herder).
An Alphabet of the Altar and other Holies, Wareing (St. Louis: Herder).

An Alphabet of Saints, rimed by Father Benson (St. Louis: Herder).

Bible Stories Told to Toddlers, Bosch (St. Louis: Herder).
Child's Rule of Life: A Book of Rhymes and Pictures, Benson (St. Louis: Herder).

Child's History of the Apostles, MacEachern (St. Louis: Herder).
Child's Life of Christ, MacEachern (St. Louis: Herder).

Child-Rhymes on the Blessed Virgin (New York: Pustet).
Catholic Nursery Rhymes, Sister M. Gertrude (St. Louis: Herder).

Every Child's Garden (Poems), Sister of the V.H.M. (St. Louis: Visitation Convent, 5448 Cabanne Ave.).

First Christmas, The, Donoghue (St. Louis: Herder).
Good Shepherd and His Little Lambs, Bosch (St. Paul: Lohmann).

Life on Earth of Our Blessed Lord, Keon (St. Louis: Herder).
Life of the Blessed Virgin in Pictures, O'Brien (St. Louis: Herder).

Life of Christ for Children as Told by a Grandmother, Merrick (St. Louis: Herder).

Lord, Jesus, The, by a Sister of Notre Dame (Chicago: Extension Press).

Mary, The Queen, a life of the Blessed Virgin for her little ones by a Religious of the Society of the Holy Child Jesus (St. Louis: Herder).

My Mass Book, Sister Servants of the I.H.M. (New York: The Macmillan Co.). A prayer book for children of the first, second, and third grades.

Nightcap for Little Hearts and Little Heads, by a Religious of the Holy Child Jesus (St. Louis: Herder).

Oremus, A First Picture Book for Children (St. Louis: Herder).

Old Testament Rhymes, Hugh Benson (St. Louis: Herder).

Our Father, The (St. Louis: Herder).

Parable Book (St. Louis: Herder).
Pussy Cat of the Baby Jesus, The, S. M. Anthony (St. Louis: Herder).

Pearls From Scripture for Our Little Ones, Watson (St. Louis: Herder).

Religion, First Course, The Lord's Prayer, MacEachern (New York: The Macmillan Co.).

Religion Hour, Hannan, Books I and II (Chicago: Benziger Bros.).
Religion, Kelly.

Simple Lessons in Religion, MacEachern (New York: The Macmillan Co.).

Story of St. Dominic for Little People, Ellerker (St. Louis: Herder).

There Came Three Kings (St. Louis: Herder).

Thoughts and Prayers about Confession for Little Children, by a Sister of Notre Dame (St. Louis: Herder).

Thought a Day for Lent, A Religious of the Cenacle (New York: Paulist Press).

Stations of the Cross for Children, Religious of the Cenacle (New York: Paulist Press).

A Child's Way of the Cross, Mary Dixon Thayer (New York: The Macmillan Company). The pictures, the language, and the prayers are well suited to little children.

Communion Verses for Little Children, A Sister of Notre Dame (New York: Benziger Bros.). A booklet of verses before and after Holy Communion.

The Little Flower Prayer Book for Little Boys and Girls, Philothea, A Sister of Notre Dame (Cincinnati, Ohio: The Advantage Press). A beautiful, attractive, devotional prayer book for little children.

The Mass for Children, Rev. Wm. Kelly (New York: Benziger Bros.). Instructions in story form for use in the primary grades. Illustrated.

Our First Communion, Rev. Wm. Kelly (New York: Benziger). Instructions in story form with colored drawings.

Our Sacraments, Rev. Wm. Kelly (New York: Benziger). Instructions in story form for the use in the intermediate grades. Illustrated.

Stations of the Cross, Rev. Wm. Kelly (New York: Benziger). A companion book to the above. Touching meditations on the Way of the Cross for little children.

A Thought a Day for Lent for Children, A Religious of the Cenacle (New York: The Paulist Press).

Value of the Mass (Washington, D. C.: Catholic Educational Press). Very short, precise statements of the infinite value of the Mass.

The Wonder Days, Marion Ames Taggart (New York: Benziger). The story of the divine Boy of Nazareth in word and picture simply told for children.

The Wonder Gifts, Marion Ames Taggart (New York: Benziger). A simple explanation of confession, Holy Communion, and confirmation for children. Illustrated.

The Wonder Offering, Marion Ames Taggart (New York: Benziger). The Holy Mass in word and picture for children.

The Wonder Story, Marion Ames Taggart (New York: Benziger). The birth and childhood of the Infant Jesus in word and picture.

Jesus and I, Rev. A. J. Heeg, S.J. (Chicago: Loyola University Press and Dayton, Ohio: Geo. A. Flbaum).

Medal Stories (4 vols.), Daughters of Charity of St. Vincent de Paul (Lynchburg, Va.: Brown, Morrison Co.).

The Book of the Holy Child, S. M. Bartholomew, O.S.F. (Milwaukee, Wis.: Bruce Publishing Co.). A first-grade religion reader.

Mass Prayers, Rev. E. F. Garesché, S.J. (Milwaukee, Wis.: Bruce Publishing Co.). Illustrated, simple, liturgical.

A Child's Garden of Religious Stories, Rev. P. H. Matimore (New York: Macmillan Co.).

The Journeys of Jesus, Sr. James Stanislaus, S.S.J., Books I to III (Boston: Ginn and Co.).

The Child on His Knees, Marion Dixon Thayer (New York: Macmillan Co.).

A Child's True Story of Jesus, Sr. Ambrose, O.P. (Chicago: Lawdall Pub. House). Three workbooks. Children paste accompanying pictures in place for the reading lesson.

Bible History of the Old and New Testaments with Compendium of Church History, Sr. Anna Louise, S.S.J. (New York: Schwartz, Kirwin, and Fauss).

A Book of Religion for Elementary Schools, Rev. Brother Eugene, O.S.F. (New York: Sadlier).

Teacher Tells a Story, Books I and II, Rev. Jerome Hannan (New York: Benziger Bros.).

Tell Us Another, Rev. Wilfrid Herbst (St. Nazianz, Wis.: Salvatorian Fathers).

The Bible Story, Rev. George Johnson, Rev. Jerome Hannan, and Sister Dominica, O. S. U. (New York: Benziger Bros.).

With Mother Church, Books I to V (Collegeville, Minn.: Liturgical Press). Laboratory manuals of liturgy for third grade up through high school.

Jesus of Nazareth, Mother M. Loyola (New York: Benziger Bros.). Well told for children.

Heroes of God's Church, Rev. P. H. Matimore (New York: Macmillan Co.).

American Education Week in Catholic Schools

November 11 to 17 will be observed throughout the nation as American Education Week. The department of education of the N.C.W.C. has prepared a program for this observance in Catholic schools. Part of the Program is given here; the complete program may be obtained from the headquarters of the National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington, D. C.

Monday, November 11—World Peace

"The first and most generally obligatory means and action in promoting peace is education. The people require instruction concerning the universality of brotherhood, the possibility of permanent peace, and the fallacy of indefinite preparedness." — *International Ethics, C.A.I.P.*

References¹

"Peace Education in the Schools"; "National Attitudes of Children"; "International Ethics"; "Ethics of War"; "International Economic Life"; "Latin America and the U. S."; "Syllabus of International Relations"; "Appeals for Peace of Pope Benedict XV and Pope Pius XI"; "Peace Statement of Recent Popes"; "The Church and Peace Efforts"; see also other publications of the Catholic Association for International Peace.

Tuesday, November 12—Catholic Education

"Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ." — *Pope Pius XI*.

References

"Encyclical on Christian Education"; "Official Attitude of the Catholic Church on Education"; "A Statement on the Present Crisis"; "Contribution of Catholic Education to American Life"; "Catholic Education," etc.

Wednesday, November 13—Problems of Youth

The outline embraces: (1) Religious Activities; (2) Recreational Activities; (3) Cultural Activities.

"The young people of our day have need for vigorous instruction in Christian truth, right principles of morality, and especially in the moral problems peculiar to their age and surroundings." — *Most Rev. Joseph Rummel, D.D.*

References

"Culture for Young People"; "Report of Youth Institute (Suggested Activities)"; "Cultural Plan for Leisure Time Activities"; "Play Fair"; "Community House Program"; "The Visible Church"; "Motion Pictures—A Problem for the Nation," etc.

Thursday, November 14—Social Justice

References

Encyclical of Pius XI on "Reconstructing the Social Order"; Encyclical of Leo XIII on "The Conditions of Labor"; "Towards Social Justice"; "A Statement on the Present Crisis"; "Social Justice in the 1935 Congress"; "Bishop's Program of Social Reconstruction"; "Catholic Teaching on Our Industrial System"; "Capital and Labor," etc.

Friday, Nov. 15—Religious Freedom for Mexico

"The government of Mexico is carrying out a vast propaganda in this country to the effect that there is no religious persecution in Mexico. Thousands of closed churches in which religious worship is prohibited are silent but convincing evidences to the contrary. In 14 out of 32 states of Mexico no minister of religion is permitted to function." — *N.C.W.C.*

References

"Mexican Bishop's Pastoral"; "Mexico"; "The Church in Mexico Protests"; "Religious Crisis in Mexico"; "Pastoral Letter on Mexico by the American Hierarchy (1926)"; "Blood-Drenched Altars" (Bruce Publishing Co., Milwaukee); "No God Next Door" (W. J. Hirten Co., New York).

Saturday, Nov. 16—Sanctity of the Home

Three divisions are mentioned: (1) Christian Marriage; (2) Premarital Training; (3) Family Education.

"There is no denying the fact that in our modern civilization our school system is fundamental in the religious training of our children, but it is equally true that the home is still more basic. With parents first and foremost must rest the religious training of the child. That is alike their sacred duty and their inestimable privilege." — *Concerning Your Children.*

References

Encyclical of Pope Pius XI on *Christian Marriage*; "An Introductory Study of the Family" by Edgar Schmiedeler; "Parent and Child" by Edgar Schmiedeler and Rosa McDonough; "Marriage" by Bakewell Morrison; Several booklets published by the N.C.W.C. (send for list).

¹Unless otherwise stated, all references are publications of the N.C.W.C. See Publication List.

Sunday, November 17—Catholic Action

(1) Essential Elements; (2) Necessity of National Unity in Catholic Action; (3) Docility to Authority.

"The apostolate which Jesus Christ entrusted to His Church is universal and all-embracing. It comprises every form of apostolate; it makes use of all means that are calculated to obtain its end; it touches all individuals, all social classes, all ages." — *Most Rev. Giuseppe Pizzardo, D.D.*

References

Encyclical on "Catholic Action"; "Aids to Catholic Action"; "Discourses of His Excellency the Apostolic Delegate on The Holy Father and Catholic Action and the N.C.C.W.," "Conference on Catholic Action," by Most Rev. Giuseppe Pizzardo, D.D.; "Catholic Action," official publication of the N.C.W.C.

Questions for Discussion

1. What is the meaning of Armistice Day?
2. Explain the work of the Catholic Association for International Peace?
3. What is meant by the statement that the Catholic school is carrying on in the spirit of those who laid the foundations of our national life?
4. Discuss the activities of any Catholic youth organization.
5. What cultural advantages are available to youth in your city?
6. Were any measures to promote social justice enacted at the 1935 session of Congress?
7. Tell about the policy of the Mexican Government toward religion.
8. How does the home of the past contrast with that of the present as an educational agency?
9. Name the essential elements of Catholic Action.
10. Explain some ways in which pupils may share in the work of Catholic Action.

New Books of Value to Teachers

Manual of Cataloging and Classification for Elementary and Small High School Libraries

By Margaret Fullerton Johnson. Paper, 64 pp. The H. W. Wilson Company, New York.

Teachers in parish schools and high schools will find this book valuable as a simple guide to the making of catalog cards for school libraries. The work contains considerable technical information written in a very untechnical and most usable form.

Sex Education

A manual for teachers, by W. W. Charters, Dean F. Smiley, and Ruth M. Strang. Paper, 26 pp. 25 cents. The Macmillan Co., New York City.

This pamphlet is about as good as it can be written from a purely social and ethical viewpoint. It does, however, not satisfy Catholic demands since it separates sex education from a complete religious education, advocates group instructions in general, and recommends a bibliography that is to a great extent not acceptable by Catholics. — *K.J.H.*

A First Course in Algebra

By N. J. Lennes. Cloth, 470 pp. \$1.36. The Macmillan Company, New York City. 1934.

Professor Lennes, who is well known as an author of textbooks in mathematics, has in this volume achieved a noteworthy success. He has produced a first-year algebra that will be understood by the pupils and will make algebra genuinely interesting. Nowhere have the theories of algebra been presented more clearly nor better correlated with arithmetic. Explanations, while not at all childish, are so clear that they can be grasped by the pupils with a minimum of help from the teacher.

The method of organization, too, will appeal at once to the good judgment of the teacher. The main text, intended for the average pupil, presents only minimum essentials. Special cases and more advanced work are placed in a special section numbered to correspond with the articles in the main section. These are for the more capable students who will study them voluntarily.

Near the end of the book a chapter is devoted to a synopsis of subject matter, one to cumulative reviews, and another to a historical sketch of the development of algebra. The cumulative reviews are to be used throughout the year when the teacher wants them.

Religion in Life Curriculum—Fourth Grade Teachers Plan Book and Manual

By a School Sister of Notre Dame. Paper, 172 pp. \$1.50. The Bruce Publishing Company, Milwaukee, Wis.

The *Religion in Life Curriculum* is outlined in a series of teacher's plan books and manuals to accompany the textbooks for the various grades of *The Highway to Heaven Series*. This complete course in religion for eight grades was worked out in the Catechetical Institute of Marquette University under the general editorship of Dr. Edward A. Fitzpatrick.

(Continued on page 13A)

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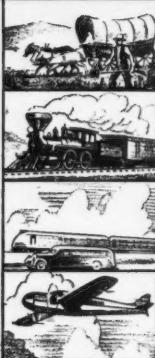
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NEW JERSEY

Catholic Education News

(Continued from page 4A)

list of a considerable number of victories of pupils in the diocesan grade and high schools in various local, state, and national contests in essays and other scholastic activities in competition with pupils of both public and private schools.

During the year, a new diocesan course in religion was introduced into the grade and high schools, and diocesan examinations in high-school religion were sent out for the first time. Three meetings for the teachers of the diocese were conducted, each concentrating discussion on definite subjects.

Religious vacation schools were held during the past summer in 183 parishes or missions with a total enrollment of 3,762 pupils, including 634 first communicants. The instruction in these schools was given by pastors, Sisters, seminarians, and lay teachers.

Increased Enrollment in San Francisco

An increase of more than 1 per cent in the enrollment in the elementary parish schools of the Archdiocese of San Francisco in the elementary parish schools of the Archdiocese of San Francisco for the past over the preceding year is shown in the recent report of the superintendent, Rev. Bernard Praught. For the high schools, the report indicates an increase of nearly 2½ per cent. In June, 1935, there were 21,867 pupils in the grade schools and 4,292 in the high schools.

A new high school for boys, in charge of the Brothers of Mary, was opened in September, 1935, in St. Joseph's Parish, Alameda, and the high school for girls in San Anselmo, which was closed three years ago, reopened in charge of the Sisters of the Holy Names. St. Joseph's High School for boys at San Jose has been closed permanently, because the near-by Bellarmine High School is sufficient for the district.

Religious vacation schools were held during the past summer in 20 parishes. They were in charge of the Holy Family Sisters assisted by seminarians and lay teachers. The same order of Sisters carries on, throughout the year, classes in Christian doctrine in 64 parishes and 27 missions where there is no parochial school. The work is done by 182 Religious and 376 lay teachers. Classes are held on Sundays and on week days.

Indianapolis Diocese Standardizes Schools

A complete uniform program for all the parochial schools of the diocese of Indianapolis, prepared by Rev. Leonard Wernsing, diocesan superintendent, the diocesan school board, and the community of Sisters teaching in the diocese, has been made compulsory with the opening of school on September 9. Compilation of the standard program began with the appointment a year ago by Most Rev. Bishop Joseph E. Ritter of Father Wernsing as diocesan superintendent and the reorganization of the administrative system.

The pastor is the director of the general policies governing the conduct of the school and buildings. He has direct charge of religious instruction and devotional practices and administers matters pertaining to finance, discipline, and maintenance. The Sister principal has charge of the internal management of the school and the administration of the standard course of study.

A system of uniform record cards has been adopted. They include registration blanks, report and office records for six-week periods, permanent office records, and blanks for transferring the record of a pupil from one school to another.

Diocesan examinations are to be given at the close of each semester in the seventh and eighth grades to serve as a means of comparing the work of the parish schools with that of the state schools.

There are standards for the physical conditions of schoolrooms and lists of necessary equipment, including pictures, maps, reference books, supplementary readers, etc.

Colleges Weathering Depression

That Catholic colleges have withstood more successfully than other denominational institutions the vicissitudes of the depression is indicated in a report on "Financing the Catholic College" by Rev. Dr. Maurice S. Sheehy, of the committee delegated by the department of colleges of the National Catholic Educational Association to conduct a survey during the past year.

The first of the report's four sections is published in the September issue of the *Catholic Educational Review*. The sections treat of the general effect of the depression, procedures for balancing the budget and collecting fees, conservation of resources, and fund-raising procedures.

Among the facts brought out in the survey, in which 40 Catholic colleges participated, are the following:

1. The student enrollment during depression years (1929-1934) in 37 colleges increased from 20,720 to 22,970, or approximately 10 per cent.

2. Despite the increase in enrollment, student fees in 34 colleges decreased in amount from \$4,070,539 to \$3,625,205 or \$444,934 — a decline of approximately 11 per cent.

(Concluded on page 12A)

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(Concluded from page 10A)

3. In 34 colleges the amount of uncollected student accounts increased from \$188,115 to \$471,335 or approximately 150 per cent.

4. Approximately twice as much money was refunded in scholarship grants in 1934 as in 1929. Some of the colleges were unable to report accurately on the student grants of the latter year, but it seems safe to estimate an increase of 100 per cent in student scholarships.

5. The salaried faculty members in 37 colleges increased in numbers from 874 to 949, approximately the percentage of increase in numbers of the student body.

6. The number of unsalaried religious serving on faculties increased from 642 to 842, or a little over 30 per cent.

7. In 22 of 39 colleges reporting, a reduction was made in the amount of professional salaries. The highest reduction reported was 20 per cent, but information was not solicited on this point.

Quoting Pamphlet No. 58 of the Office of Education of the Department of the Interior, Dr. Sheehy points out that a decrease of 30.3 per cent in receipts is shown in 400 institutions. In 74 colleges the decrease amounted to not less than 70 per cent.

The Teacher's Joke Book

Teachers are invited to contribute to this column classroom jokes which have come in some way into their personal experience. The publishers will send a book to each one whose contribution is printed.

A Good Place for Them

Sister [scolding primary pupils who "forgot" their duties]: Suppose God should forget you; why, you would crumble away into dust.

Little Boy: Yes, and then their mothers would take them up in the carpet sweeper.

A Place of Rest

The Pastor was trying to make the children understand that limbo is a place of rest. A little girl who thought she had grasped the idea asked: "Father, do they have mattresses to lie on?"

Why Not?

Bishop [examining confirmation class]: What did Mary and Joseph do when they lost Jesus?

Johnny: They made a novena to St. Anthony.

Well Meant

Four-year-old Gordon had been listening to his father and mother talking about the death of a young woman who left a family of small children. Later in the day, he said: "Mamma, isn't that sadness! I could just bawl and bawl, only I can't get started."

Dumb-bells

Little Lawrence's elder brother Edward had attended summer school the previous year because he had failed. When Lawrence heard that his teacher and the other Sisters were going to summer school he was much astonished. "The dumb-bells," he said, "don't they know their lessons?"

A Partition

Sister: What is the diaphragm?

Pupil: A cardboard which we have in our stomach to divide it into two parts.



At an Outing of the Catholic Boys' Brigade.

New Books

(Continued from page 314)

The fourth-year textbook, for which this manual was written is entitled *Before Christ Came*. Its purpose is to present, in words suited to this grade, the Bible history which was so significant as a preparation for the coming of the Messiah.

The Manual presents an outline for the year, week by week, with specific references to the textbook, with suggested methods, questions, and projects, and a list of teacher's references. The introduction suggests two plans for the co-operation of the reverend instructor with the classroom teacher.

Religion in Life Curriculum — Fifth Grade Teachers Plan Book and Manual

By a School Sister of Notre Dame. Paper, 206 pp. \$1.50. The Bruce Publishing Company, Milwaukee, Wis.

The *Religion in Life Curriculum* places, in the fifth grade, emphasis on a study of the Church with Christ as the head. The textbook is entitled *The Vine and the Branches*. This teacher's plan book and manual outlines the whole course week by week. It follows the textbook in developing, according to the understanding of fifth-grade pupils, the history and organization of the Church with emphasis upon the pupil's own co-operation with Our Lord in His Mystical Body. The Manual also contains references for teachers, questions and tests, and countless suggestions for the practical teaching of religion.

Teachers' Manual to Accompany Christ-Life Series in Religion

Paper, 216 pp. The Macmillan Company, New York City.

A complete outline of work for the first three books of the series. Contains a statement of educational philosophy of the series, bibliographies, and suggestions for teaching the feasts of the year.

Praying the Mass

Ed. by Ellamay Horan. Paper, 67 pp. Published by Ditto, Inc., Harrison at Oakley Blvd., Chicago, Ill.

The unique feature of this textbook is that it is printed with Ditto reproducing ink. Teachers can make 100 or more copies from one book on a Ditto or any gelatine hectograph.

Praying the Mass contains 55 sketches (pictures) illustrating parts of the Mass, besides sketches of the altar prepared for Mass, sacred vessels and linens, and vestments. With 53 of the illustrations there are lessons directing the pupil to supply important words in the prayers from a list of words printed below. This is a supplementary workbook to be used with any course of study. The lessons are planned for the upper grades of the elementary school, but may be used both earlier and later than that. They continually focus attention upon the Mass as a sacrifice offered to God the Father, the whole Mystical Body offering it with Christ. A teacher's manual accompanies the workbook.

High School English (Book Four)

By Henry S. Canby, John B. Opdycke, Margaret Gillum, and Oliver I. Carter. Cloth, 504 pp. \$1.20. The Macmillan Company, New York City.

Here is a well-organized, concise, interest-stimulating textbook in composition for the fourth year of the senior high school. The chapters deal with: speech, correspondence, vocabulary, description, narration, exposition, argument, library helps, poetry, grammar, and an inventory of the pupil's present worth in English.

This is an admirable program and is ably carried out, as one would expect from these authors. But, Catholic teachers, while quite willing to recognize excellence wherever found, will object seriously to having students indirectly introduced to the writings of authors, a part or all of whose works they are forbidden to read, even though the particular quotation may seem in itself quite harmless. We find in the chapter on storytelling two quotations from Balzac and one from Hugo. In another place, *The Three Musketeers* is mentioned in a way that assumes that, as a matter of course, everyone has read it. Several of the topics for themes, and some of the quotations from poets are objectionable.

Means of Transportation

Prepared by Edna E. Eisen. 67 plates.

United States — Northern Interior

Prepared by Edna E. Eisen. 74 plates.

Coal Mining

Prepared by Mineta Merton. 56 plates.

Japan

Prepared by Leavela Bradbury. 58 plates.

These four collections have been edited and published by The Photoart House, Milwaukee, Wis. They consist of cards, 9½ by 6 inches, each with a picture and description and comment, and are intended as practical aids to the teacher of geography. The pictures show means of travel from the dugout canoe to the streamlined train and the airplane; the four kinds of mining; the life, industry, and geography of our own country and Japan. They are more than mere supplementary material, teaching as they do many basic facts.

(Continued on page 14A)



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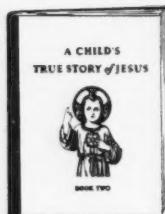
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(Continued from page 13A)

Brooklyn Catholic Readers

By the Sisters of St. Joseph. Cloth, illustrated. First Book, 160 pp.; Second Book, 238 pp. Schatz, Kirwin and Fauss, New York City.

Teachers will welcome these fresh, new, thoroughly Catholic readers. The First Books contains all the material for basic work in the first grade. In the beginning, it uses the device of pictures to represent words in sentences in order to teach other nonpicturable words, introducing later the words representing the pictures. In the First Book phonetics is restricted to the teaching of unchanging initial consonants and in the Second Book all the consonants are studied.

The subject matter of the lessons embraces the natural activities of the children in the home, the school, the church, and on the playground. There are intensely interesting stories of child activity both secular and religious and some of the well-known nursery stories told in the vocabulary of the grade.

The Teacher's Manual for the First Book, published separately, is chock-full of practical suggestions and outlines for the year's work. A very useful incidental feature of this manual is a four-page list of well-selected supplementary books for teacher and pupils for a classroom library.

Easy English Exercises (Revised)

By Ada Riddlesbarger and Edna P. Cotner. Cloth, 304 pp. 96 cents. World Book Company, Yonkers, N. Y.

Teachers who have used this very practical book in its original edition, published several years ago, will be the best advertisers for the revised and enlarged edition. The new edition gives more attention to sentence making and correct usage. It provides frequent oral drills, introduces diagnostic tests by which the pupil can check his progress, and a chapter devoted to simple diagramming.

Easy English Exercises is a supplementary book, for the upper grades and early high-school years, containing a brief exposition of all the fundamentals of grammar with an abundance of illustrative sentences for practice. It is clearly evident from an examination of the book that, as the authors claim, all the sentences have been written especially to illustrate the principles being studied. And they clearly focus attention upon one principle at a time.

In developing the lessons, the authors have supplied very few direct examples of wrong usage, and in the few which they have thought necessary there can be no confusion.

This book will save teachers hours of time in composing sentences for illustration and drill upon any point of grammar that is puzzling to the student. At the same time, it provides a complete though simple course in functional grammar. Every student should have constantly at hand with his dictionary for ready reference a book of this sort.

Abridged High School Catalog

Edited by Zaidee Brown and Others. Paper, 301 pp. H. W. Wilson Company, New York, N. Y.

This selection of 1200 books is based on the standard catalog for high-school libraries, and provides an effective tool for the selection of books and their filing in a working high-school library. The catalog is divided into a classified list arranged according to the Dewey decimal classification, and into a dictionary catalog arranged according to author, title, and subject. Librarians in Catholic secondary schools will find the publication extremely useful. It will be necessary, however, for them to reject a number of distinctly objectionable books.

Fuzzy Wuzzy and Other Stories

By Rowena Calif. Cloth, 128 pp., illustrated. 80 cents. The Bruce Publishing Company, Milwaukee, Wis.

Here is a fine collection of stories of Fuzzy Wuzzy Bear, Jimmie Rabbit, Benny Squirrel, Minnie Mouse, fairies, etc., which will delight the heart of the child in the primary grades. The colored illustrations add much to the interest of the stories. The author's clever rimes introduced here and there add further charm. Those who have read Pinkey Dew and Other Stories by the same author will remember this feature.

The Science and Art of Speech

By Charles R. Walsh. Cloth, 217 pp. Benziger Brothers, New York, N. Y.

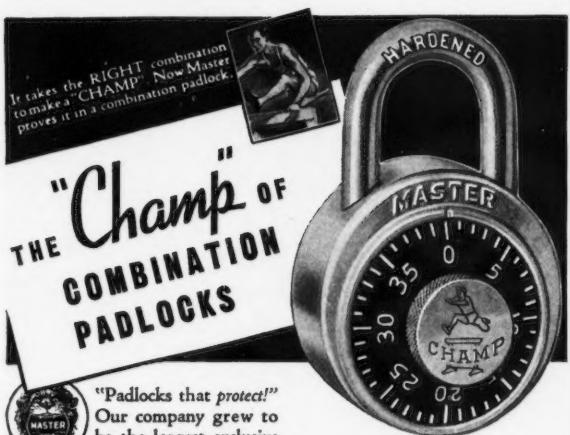
This book is primarily a textbook in phonetics aimed at the correction of the common American speech faults. Part I is devoted to voice training and phonetics, and Part II to an analysis of the principles and art of general public speaking, argumentation, and debate. The book is well illustrated and includes suggestions for speech projects and an extensive bibliography.

Negro Education Under Catholic Auspices

By Michael F. Rouse (Bro. Bede, C.F.X.). Paper, 136 pp. \$1.25. The Johns Hopkins Press, Baltimore, Md.

The full title of this scholarly thesis is *A Study of the Development of Negro Education Under Catholic Auspices in Maryland and the District of Columbia*. It is No. 22 of the *Johns Hopkins University Studies in Education*, edited by Florence E. Bamberger.

(Continued on page 16A)

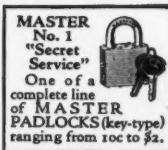


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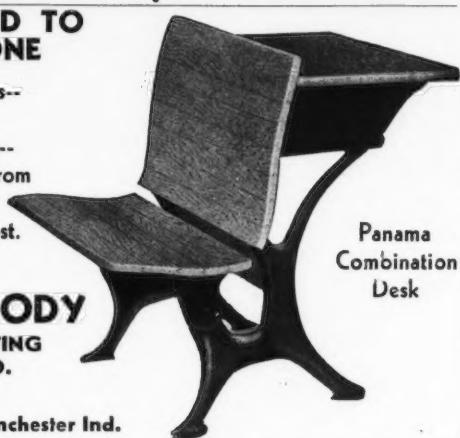
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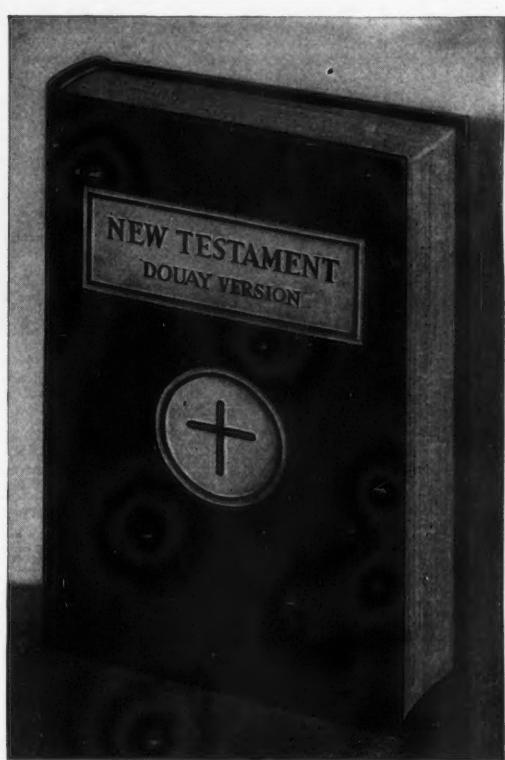
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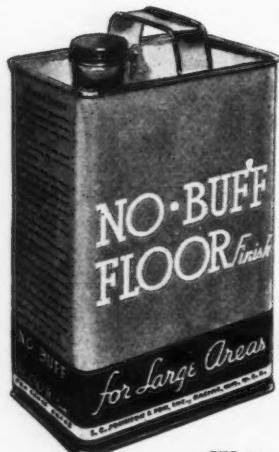
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(Continued from page 14A)

Brother Bede traces briefly the history of Negroes, both slave and free, in Maryland from Colonial times to the present and inquires particularly into Catholic efforts in behalf of his education during the past 100 years. He finds that with the organization of the hierarchy in the United States, the bishops took steps to secure the education of the colored race, especially in religion. These efforts began to produce greater results after the abolition of slavery, and schools were established on a permanent basis with the entry into the work of several religious orders, and that today the work is progressing quite well.

The Apostles' Creed

By Rev. Richard Felix, O.S.B. Paper, 198 pp. \$1. Published by the author at Pilot Grove, Mo.

Here we have a series of enlightening and convincing discussions on the articles of the Apostles' Creed. In a foreword, Bishop Lillis says that Father Felix has accomplished in a popular and apologetic form what Bishop MacDonald has done in a historical way. The discussions here presented were originally delivered as a series of radio addresses. Written in concise and familiar language, they will supply just the kind of summary many a Catholic youth and adult and many a non-Catholic has wished to find in print.

Junior Language Skills

By Ruth H. Teuscher, Eleanor M. Johnson, and Ethel K. Howard. Books One, Two, and Three, 272, 330, and 274 pp., respectively. Paper, 64 cents each; cloth, 92 cents each. Harcourt, Brace and Company, New York City.

Junior Language Skills is a very well planned, complete combination of textbooks and workbooks in composition and functional grammar for the seventh, eighth, and ninth grades. The course, which bears all the marks of full originality, is based upon the life situations of the pupils. The examples and practice materials are all drawn from situations familiar to the pupils. Intensive drill is concentrated upon a limited number of essential principles.

Each book is divided into two parts of first- and second-semester work and the work for each semester has one section devoted to composition activities and another to grammar activities. The forms of the exercises are based upon modern methods of training the pupil to organize his work, to use all available helps in activities which are his own, and to judge and check results.

There are many brief selections from fresh sources given as examples and frequent lists of books suitable for the age and grade of the student. On the whole, these are quite free from objectionable quotations and titles. However, we find a few exceptions. The news story of the midgets (Book II, p. 35); the quotation from Sandburg (Book II, p. 167); and "The Beginning of an Autobiography" (Book III, p. 41) are all out of place in a schoolbook. A book that is on the *Index* is mentioned as a favorite in a sentence exercise (Book III, p. 230).

Religion in School Again

By Rev. F. H. Drinkwater. Cloth, 188 pp. Burns, Oates and Washbourne, London, England.

Under the general title, *Religion in School Again*, Father Drinkwater has collected a number of his thoughtful contributions to various English and American magazines. They deal with the teaching of religion to children of grade- and high-school age. The author is an outstanding leader for sensible reforms in teaching religion and he states his case again and again in a clear, convincing, and interesting way.

Educational Handwriting

By John Osowell Peterson. Six books (grades one to six), illustrated. Published by the author. For sale by The Stationers, Inc., 926 Pacific Ave., Tacoma, Wash.

Educational Handwriting Drills and Projects, a new plainer penmanship series by the author of *Plainer Penmanship*, is an excellent, simplified, well-graded, well-illustrated system of penmanship instruction which should procure good results. The directions given are so simple that they can be followed easily by the pupils with a little interpretation from the teacher. A display chart of penmanship standards, a grading chart, and posters illustrating correct posture and pen holding accompany the series.

Educational Handwriting Point System

By John Osowell Peterson. Paper, 128 pp. illustrated. Published by the author. For sale by The Stationers, Inc., Tacoma, Wash.

The "point system" booklet assigns definite points of credit for the attainment of desirable handwriting techniques and standards, each of which is carefully explained and illustrated. No definite system of teaching is required. It is hard to see how the use of this booklet, especially in the upper grades, could fail to produce definite improvement in penmanship.

Blackboard Primer Posters

By John Osowell Peterson. 24 posters, 13 by 15 inches. \$3. Penmanship Supply Company, Tacoma, Wash.

This is a very practical method for beginning penmanship. The posters are white on black. Each has a picture illustrating a word for practice.

(Continued on page 17A)

(Continued from page 16A)



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The Bread from Heaven

By Most Rev. John J. Swint, D.D. Paper, 51 pp. 35 cents. The Bruce Publishing Company, Milwaukee, Wis.

The author expresses the fond hope that the general reading of his booklet, *The Bread from Heaven*, may contribute to a better understanding and appreciation of the Holy Eucharist, and also that his thoughts may furnish the clergy with convenient matter for sermons for occasions such as a Forty Hours Adoration.

Like the other booklets of this series, *The Bread from Heaven* comments in simple language upon the sublime doctrines taught by our Saviour. High-school students can understand Bishop Swint's clearly worded explanations and they will enjoy them.

Famous Cathedrals and Their Stories

By Edwin Raynor. Cloth, 48 pp. Grosset and Dunlap, New York City.

Lovers of classic architecture will find this work a most interesting one. By way of an introduction, the evolution of the cathedral is discussed. Then are shown illustrations of the famous cathedrals of the world.

In enumerating the cathedrals of France, the list includes those of Notre Dame, Chartres, Bourges, Rouen, Amiens, and Rheims. Ulm, Worms, Antwerp, and Cologne are mentioned. Attention, too, is given to the list of English cathedrals. Here St. Paul's and Westminster Abbey of London are described. These are followed by mention of the cathedrals of Canterbury, Winchester, Salisbury, Durham, Exeter, etc. The cathedrals of Italy include St. Peter's in Rome and the church edifices of Florence, Venice, Pisa, Sienna, and Milan; those of Spain, including Toledo and Seville, are dealt with. A few oriental examples are submitted. In touching upon the cathedrals of the new world, St. John the Divine and St. Patrick's of New York City are illustrated and described. The cathedrals of Montreal, New Orleans, Mexico, Havana, Buenos Aires, and Lima are given adequate attention.

Laboratory Studies in Fundamental Biology

By Rev. Frederick R. Stenger. Cloth, 128 pp. Published by the St. Mary-of-the-Lake Seminary, Mundelein, Ill.

In 40 units, this book presents a fairly comprehensive view of the leading principles of biology. The approach throughout is that of the simplest possible experiments and a constant reference to the underlying theories as well as philosophical principles derived from both the experiments and the assigned studies.

The book is especially well adapted to achieve the objectives of a biological course in seminaries and religious houses, where the subject is not taken in teacher-preparatory courses.

Feasts of Our Lady

By Rev. James F. McElhone, C.S.C. Cloth, 108 pp. \$1. The Bruce Publishing Company, Milwaukee, Wis.

Here are 31 meditations for May or October or for the days on which the various feasts of Our Lady occur during the year. They are short, simply worded, and practical both for religious and lay folk. Most of the prayers following the meditations are official prayers of the Church. The book is beautifully bound in blue cloth with silver lettering.

A Chaplet for Mary

By Edith Tatum. Paper, 50 cents per copy. Published by Parish Visitors of Mary Immaculate, New York City.

A modestly presented collection of worth-while poems on Our Lady. The author has imagination and the gift of musical verse.

1000 and One

The Blue Book of Non-Theatrical Films. Eleventh Edition, 1935-36. Published by The Educational Screen, Inc., Chicago, Ill.

A listing of practically all available non-theatrical films.

Essentials of Applied Electricity (Revised)

By E. W. Jones. Cloth, 258 pp., illustrated. The Bruce Publishing Company, Milwaukee, Wis.

Every high school has need of books of this kind as supplementary textbooks in the physics class and as library books for the boy who is an amateur mechanic. Being written as a textbook for schools conducting shop courses in applied electricity, Mr. Jones' work takes up the history of electricity and explains in simple language and pictures its various applications, describes a considerable amount of experimental apparatus, and shows how to build some of the simpler electric devices.

The Blood Myth

By Rev. E. L. Curran. Paper, 32 pp. 10 cents. International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y.

A criticism of Nazi Germany and of the persecution of Catholics, Jews, and even German Protestants.

A Parallel Chronology of Painters

By Margaret Britton. \$1. Published by Harold H. Laskey, 520 North Michigan Ave., Chicago, Ill.

This handy chronological chart allows for easy comparative study of European painters and schools of painting. It includes in thirteen parallel columns the leading painters of the six Italian schools and of the Flemish, German, Spanish, French, Dutch, English, and American schools. Maps of Europe in the years 1460 and 1550 permit the user to locate the leading cities where painters were active. The chart will be of value in any advanced college course.

Mustard Seed

By Francis P. Donnelly, S.J. Paper, 25 cents. William J. Hirten Co., Inc., New York.

A popular reprint of Father Donnelly's best essays. It is a pity that the table of contents and the pagination have been omitted.

Along the Hill

By Carroll L. Fenton. Cloth, 104 pp. \$1.25. Reynal & Hitchcock, New York.

(Concluded on page 19A)

RAISED THIS ONE myself

Put it up to a youngster's pride and he'll generally make good. This might even be a way to interest boys and girls in their teeth. And because teeth and gums get so little exercise, let children enjoy gum. There is a reason, a time and place for chewing gum.



P-263

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(Concluded from page 17A)

The story of rocks, soils, fossils—a popular geology, well illustrated and both conservatively and interestingly written.

Theater and School

By Samuel J. Hume and Lois M. Foster. Cloth, 426 pp., illustrated. \$3.50. Samuel French, New York City.

The Silver Book of Songs

Prepared by Messrs. Perkins, Thimingham, Vernon, Curtis, and Rosenberg. Paper, 128 pp. 25 cents. Hall & McCreary Company, Chicago, Ill.

A general book of songs for grades 1 to 8, inclusive.

Manual for Instructors in Civilian Conservation Corps Camps

Paper, 96 pp. Prepared by the Vocational Division, U. S. Office of Education, Washington, D. C.

A practical manual outlining methods and devices for teaching young men enrolled in the Civilian Conservation Camps. It contains many practical suggestions of use to teachers in general.

List of Courses of Study for Elementary and Secondary Schools, 1930-1935

Circular No. 139, U. S. Office of Education, March, 1935.

A useful list for teachers and school heads who are seeking general or specialized outlines of courses.

The Atlantic Book of Modern Plays

By S. A. Leonard. Cloth, 401 pp. \$1.28. Little, Brown & Company, Boston, Mass.

Commercial Art and Design

By Ray J. Matasek. Cloth, 296 pp., illustrated. \$3. The Bruce Publishing Company, Milwaukee, Wis.

A simple though comprehensive introduction to the practical principles of drawing and lettering, intended as high-school textbook. Useful to teacher or beginners as well as more advanced students.

Free Medical Care

Compiled and edited by E. C. Buehler. Cloth, 368 pp. \$2.00. Noble & Noble, New York, N. Y.

This book is Volume II of the Buehler University Debaters Help Series. Its purpose is to provide a series of recent articles on the subject of socialized medicine which is to be the debate topic in some 11,000 high schools during the winter of 1935-36. The book includes a complete bibliography. The more deep-seated philosophic and moral problems involved in socialized medicine are not taken up in the papers presented in this book. Many of them are touched upon in the references.

Social Justice in the 1935 Congress

By Rt. Rev. John A. Ryan, D.D. Paper, 12 pp. Published by the Social Action Department, National Catholic Welfare Conference.

The Healthy Personality

By Thomas D. Wood and M. O. Lerrigo. Paper, 40 pp. 30 cents. Public School Publishing Company, Bloomington, Ill.

A discussion of healthy personality which teachers should develop in pupils. The scale of healthy personality included seems to be distinctly incomplete, lacking especially references to a number of moral aspects of healthy personality as found in undesirable behavior in studies like Haggerty's.

Youth's Captain

By Hildegard Hawthorne. Cloth, 214 pp., \$2.00. Longmans, Green & Co., New York City.

"The story of Ralph Waldo Emerson" told competently for children but certain to be of greater interest to adults.

The Spotlight on Catholic Church Music

By Dom Gregory Hugle, O.S.B. Paper, 124 pp. McLaughlin and Reilly Company, Boston, Mass.

Dom Gregory has here compiled the most common questions addressed to *The Cæcilia "Question Box"* with their answers, during the years 1933 and 1934. The answers are stated clearly, in nontechnical language. They make interesting reading and give one a clear understanding of the difference between suitable and nonsuitable music for divine service. The booklet should be in the hands of every choir member and every Catholic who has questions to ask regarding the discipline of the Church in regard to liturgical and devotional music.

Music Received

From Carl Fischer, Inc., New York City.

The Old Refrain (Viennese popular song), by A. R. Ranger; *Gossips*, by Arcady Dubensky; *Hot Sands* (march), by Heywood S. Jones. Band Music: *The Goldman Band System*, Books I, II, and *Teacher's Manual* by Edwin Franko Goldman; *Dear Old South*, by Mayhew Lake; *Anita*, by R. B. Hayward; *Chicot the Clown*, R. E. Hildreth; *La Dame de Coeur*, by J. J. Gagnier; *Remembrance*, by Charles O'Neil. Violin: *Dance Pantomime*, *Valse Capriccio*, and *Romance*, by Em. Smith. Violin and piano: *Folk Tune Trios*, by Hazel Gertrude Kinsella; *Dark Eyes*, *Two Guitars*, *Londonderry Air*, *The Old Refrain*, *Poem of India*, all by W. F. Ambrosio. Cello and piano: *Autumn Song*, *Norwegian Dance*, *Lullaby*, *Waltz*, all by Stephen Deak. Piano: *The Waltz of Waltzes*, J. Dersey; *A Fox Hunt*, Elwood McKinley; *Radio City and University* (march), by Edwin Franko Goldman. Clarinet ensembles: *Bouree*, by George Friedrich Handel; *Gavotte*, by Christopher W. Gluck; *The Ash Grove*, Arthur H. Brandenburg; *Waltz*, Johannes Brahms; *Menuetto al Rovescio*, by Joseph Haydn; *School of Clarinet Technic for the Beginner*, by Frank Hruby. Alto horn: *Song at Twilight*, *Valse Lente*, by Mayhew Lake. Piccolo: *Moonlight, At Dawn*. Squads Right, by Mayhew Lake. Cornet: *Anita*, Mayhew Lake. Flutes: *Canon*, by Wilhelm Friedmann Bach.

School choruses: *The Hills of Home* (S.A.B.), by Oscar J. Fox; *Woodlands in Spring* (S.A.), by A. Whitehead. Octavo choruses for mixed voices: *Any Old Road that Leads Home* (S.A.T.B.), by Hulten-Griffith; *When Gabriel Blows the Horn* (S.S.A.T.T.T.B.B.B.), by Mayhew Lake. Octavo choruses for female voices: *Going Up to London* (S.S.A.), by Nancy B. Turner; *Star of Love* (S.S.A.), by Albeniz-Oliver-Andrews; *Tulips* (S.S.A.), H. R. Wilson; *Sing, Smile, Slumber* (S.S.A.), by Gounod-Trinkaus; *My Heart is a Silent Violin* (S.S.A.), by Fox-Andrews. Octavo choruses for male voices: *The Wee Cooper O' Fife* (T.T.T.B.B.), by T. F. H. Cudlyn; *A Little Home and You* (T.T.B.B.), by G. Klemm; *Honor! Honor!* (T.T.B.B.), arranged by Hall Johnson; *I'm Goin' Home* (T.T.B.B.), by White-Brower; *Any Old Road that Leads Home* (T.T.B.B.), by Hulten-Griffith; *My Heart is a Silent Violin* (T.T.B.B.), by Fox-Andrews; *Nobody Knows de Trouble I've Seen* (T.T.B.B.), by White-Brower.